

CONFUCI

THIS celebrated Chinese philosopher
 was born in the kingdom of Lo
 present the province of Chan
 twenty-first year of the reign
 of the third emperor of the race
 and fifty-one years before the
 contemporary with Pythagoras
 was born. He was but three years
 of age when his father Tcho leang bè, who had
 been a minister of the kingdom of Lo
 died, and he was committed to his son, except the
 education, to Ti ye, the twenty-seventh
 year of the race of the Chang. His
 mother was Ching, and who sprung from
 the family of the Yen, lived one
 year after the death of her husband. C
 He acquired knowledge by degrees, as c
 seemed to arrive at reason a
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T H E
L I F E
O F
C O N F U C I U S.

 HIS celebrated Chinese philosopher was born in the kingdom of Lou, which is at present the province of Chan Long, in the twenty-first year of the reign of Ling van, the twenty-third emperor of the race of Tcheou, five hundred and fifty-one years before the birth of Christ. He was contemporary with Pythagoras, and a little before Socrates. He was but three years old, when he lost his father Tcho leang hè, who had enjoyed the highest offices of the kingdom of Long; but left no other inheritance to his son, except the honour of descending from Ti ye, the twenty-seventh emperor of the second race of the Chang. His mother, whose name was Ching, and who sprung originally from the illustrious family of the Yen, lived one and twenty years after the death of her husband. Confucius did not grow in knowledge by degrees, as children ordinarily do, but seemed to arrive at reason and the perfect use

his grandfather, who was then
a most holy man: and it was ob-
served that he never eat any thing, but he prostrated
himself on the ground, and offered it first to the fu-
n. When he was a child, he heard his grand-
father sigh; and going up to him with
much reverence, "May I presume,
losing the respect I owe you, to in-
quire the occasion of your grief? perhaps you
thought posterity should degenerate from your
honour you by their vices." What
he said into your head, says Coum tse to him,
how did you learnt to speak after this manner?
He replied Confucius; I attend diligent-
ly every time you speak; and I have often
thought that a son, who does not by his vir-
tue glory of his ancestors, does not de-
serve their name." After his grandfather's
he applied himself to Tcem se, a cele-
brated man of his time; and under the direction of
he soon made a vast progress into an-
tiquity, he considered as the source, from
which all knowledge was to be drawn. This
study cost him his life, when he was
not more than sixteen years of age. Falling
one day about the Chinese books with a
man of quality, who thought them obscure,

are dependent upon the
state, and even necessary in
the most unequal rich, and equally
to sustain any form of government
to happen a yet stranger disorder
fully knowing, viz. every one
ing, and none would think the
they. Some time ago, added
my fellow made the same obser-
the books as you have done, and
nothing better could be
that you, a doctor, should
be like one of the lowest of the
that indeed the good effect
of, and bringing him to a better
of his country; yet vexed
as it came from almost
waged it by violence, if he ha
age of nineteen years Confu-
brought him a son, called Pe yu
but left behind him a son call-
son of his grandfather, appli-
the study of wisdom, and by his
highest offices of the empire. C
with his wife only, so long as he
never kept any concubines, as
they would have allowed him
he thought it contrary to the

and not worth the pains of searching into, "The
"books you despise, says Confucius, are full of pro-
"found knowledge, which is not to be attained but
"by the wise and learned: and the people would think
"cheaply of them, could they comprehend them of
"themselves. This subordination of spirits, by which
"the ignorant are dependant upon the knowing, is
"very useful, and even necessary in society. Were
"all families equally rich, and equally powerful, there
"could not subsist any form of government; but there
"would happen a yet stranger disorder, if all men
"were equally knowing, viz. every one would be for
"governing, and none would think themselves oblig-
"ed to obey. Some time ago, added Confucius, an
"ordinary fellow made the same observation to me a-
"bout the books as you have done, and from such a
"one indeed nothing better could be expected: but
"I admire that you, a doctor, should thus be found
"speaking like one of the lowest of the people." This
rebuke had indeed the good effect of silencing the
mandarin, and bringing him to a better opinion of the
learning of his country; yet vexed him so at the
same time, as it came from almost a boy, that he
had revenged it by violence, if he had not been pre-
vented.

At the age of nineteen years Confucius took a wife,
who brought him a son, called Pe yu. This son died
at fifty, but left behind him a son called Tsou tse, who,
in imitation of his grandfather, applied himself intire-
ly to the study of wisdom, and by his merit arrived to
the highest offices of the empire. Confucius was con-
tent with his wife only, so long as she lived with him;
and never kept any concubines, as the custom of his
country would have allowed him to have done, be-
cause he thought it contrary to the law of nature. I

quity, and acquainted himself
oms of his country, he began to
a general reformation; for then
empire was a distinct kingdom
lar laws, and was governed by a
all the little kingdoms depended
ut it often happened that the im-
not able to keep them within the
: Every one of these kings was
ions; they levied taxes, imposed
dignities and offices, declared war
bours when they thought proper,
came formidable to the emperor
y persuaded, that the people could
long as avarice, ambition, voluptu-
policy should reign in this manner,
up a severe morality; and accord-
enforce temperance, justice, and o-
aspire a contempt of riches and out-
cite to magnanimity and a greatness
ould make men incapable of dissimu-
erity; and use all the means he could
em his countrymen from a life of plea-
reason. He was every where known,
eloved. His extensive knowledge and
on made him known: his integrity, and
his virtues made him beloved. Kings

it never failed to reign thole
mired that he could be no longer
This for instance he was raised
it trust in the kingdom of Lo
ary, where he had not exerci
the months, when the court
his counsels and management
under thing. He corrected m
the mercantile way, and reduc
ness to their proper standa
ity and candor among the m
ness to chastity and a simpli
methods he wrought a gene
ished every where such con
the whole kingdom seemed
family.
neighbouring princes began
ly perceived, that a king, us
a man as Confucius, woul
too powerful; since nothing
more than good order amo
exact observance of its law
king of Tsi assembled his
methods, which might put a
new government; and after
owing expedient was resolved
a great number of young gi
ity, who had been instructed

were governed by his counsels, and the people revered him as a saint. He was offered several high offices in the magistracy, which he sometimes accepted; but never from a motive of ambition, which he was not at all concerned to gratify, but always with a view of reforming a corrupt state, and amending mankind: for he never failed to resign those offices, as soon as he perceived that he could be no longer useful in them. Thus for instance he was raised to a considerable place of trust in the kingdom of Lou, his own native country; where he had not exercised his charge above three months, when the court and provinces, through his counsels and management, were become quite another thing. He corrected many frauds and abuses in the mercantile way, and reduced the weights and measures to their proper standard. He inculcated fidelity and candor among the men, and exhorted the women to chastity and a simplicity of manners. By such methods he wrought a general reformation, and established every where such concord and unanimity, that the whole kingdom seemed as if it were but one great family.

The neighbouring princes began to be jealous. They easily perceived, that a king, under the counsels of such a man as Confucius, would quickly render himself too powerful; since nothing can make a state flourish more than good order among the members, and an exact observance of its laws. Alarmed at this, the king of Tsi assembled his ministers to consider of methods, which might put a stop to the career of this new government; and after some deliberations the following expedient was resolved upon. They got together a great number of young girls of extraordinary beauty, who had been instructed from their infan-

government were immediately
ing was thought of, but inventing
the entertainment of the fair stran-
thing was regarded for some months
ng, shows, &c. and the court was
n luxury and pleasure. Confucius
is, and endeavoured to prevent it by
al of the present; and he now la-
f the delusion they were fallen into,
back to reason and their duty. But
rs proved ineffectual: there was no-
: and the severity of the philosopher,
ld or no, was obliged to give way to
fashion of the court. Upon which
quitted his employment, exiling him-
time from his native country; to try
ind in other kingdoms minds and
re fit to relish and pursue his max-

rough the kingdoms of Tsi, Guci, and
with insurmountable difficulties every
had the misfortune to live in times,
n, wars, and tumults raged throughout
Men had no time to listen to his philo-
y had even less inclination to do it; for,
id, they were ambitious, avaricious, and
Hence he often met with ill treatment
ful language, and it is said, that conspi-

Confucius to have follow
man, says Confucius, a
from the society of men,
had as the times are, I
due to virtue: for in virtue
mankind would but once
themselves to its discipline
not want me or any bo
It is the duty of a good
himself, and then to perfect
he, came to us from
but in process of time is
and evil examples have
in restoring it to its pri
perfect, we must re-ascend
we have fallen. Obey b
orders of him who gover
neighbour as yourself. Let yo
senses, be the rule of
will teach you to think
and to behave yourself w
Confucius in the mean time,
himself from kings and pa
about, and do what good
and among mankind in
his mouth the maxims an

racies were formed against his life: to which may be added, that his neglect of his own interests had reduced him to the extremest poverty. Some philosophers among his contemporaries were so affected with the terrible state of things, that they had rusticated themselves into the mountains and deserts, as the only places where happiness could be found; and would have persuaded Confucius to have followed them. But, "I am a man, says Confucius, and cannot exclude myself from the society of men, and consort with beasts. Bad as the times are, I shall do all I can to recall men to virtue: for in virtue are all things, and if mankind would but once embrace it, and submit themselves to its discipline and laws, they would not want me or any body else to instruct them. It is the duty of a good man, first to perfect himself, and then to perfect others. Human nature, said he, came to us from heaven pure and perfect; but in process of time ignorance, the passions, and evil examples have corrupted it. All consists in restoring it to its primitive beauty; and to be perfect, we must re-ascend to that point, from which we have fallen. Obey heaven, and follow the orders of him who governs it. Love your neighbour as yourself. Let your reason, and not your senses, be the rule of your conduct: for reason will teach you to think wisely, to speak prudently, and to behave yourself worthily upon all occasions."

Confucius in the mean time, though he had withdrawn himself from kings and palaces, did not cease to travel about, and do what good he could among the people, and among mankind in general. He had often in his mouth the maxims and examples of their

nts, and ten above them all by their
view and perfect knowledge of his whole
doctrines. He divided his disciples
s, who applied themselves to cultivate
his philosophy, each according to his
tion. The first class were to improve
meditation, and to purify their hearts
the most famous of this class were Men,
Gen pe micou, Chung kong, Yen
cond were to cultivate the arts of rea-
nd of composing elegant and persua-
the most admired among these were
Tfou kong. The study of the third
rn the rules of good government, to
of it to the mandarins, and to enable
public offices with honour: Gen yeu
elled herein. The last class were con-
ring the principles of morality in a con-
d stile to the people: and among these
Tfou hia, deserved the highest praises.
n disciples were, as it were, the flower
school.

undred of his disciples into different
pire, to reform the manners of the peo-
atisfied with benefiting his own country
frequent resolutions to pass the seas,
his doctrine to the farthest part of the

world. Hardly any thing can be added to the purity of his morality. He seems rather to speak like a doctor of a revealed law, than like a man who had no light, but what the law of nature afforded him: and what convinces us of his sincerity is, that he taught as forcibly by example as by precept. In short, his gravity and sobriety, his rigorous abstinence, his contempt of riches and what are commonly called the goods of this life, his continual attention and watchfulness over his actions, and above all, that modesty and humility, which are not to be found among the Grecian sages; all these, I say, would almost tempt one to believe, that he was not a mere philosopher formed by reason only, but a man inspired by God for the reformation of the world, and to check that torrent of idolatry and superstition, which was going to overspread that particular part of it. Confucius is said to have lived secretly three years, and to have spent the latter part of his life in sorrow. A few days before his last illness, he told his disciples with tears in his eyes, that he was overcome with grief at the sight of the disorders which prevailed in the empire: "The mountain, said he, is fallen, the high machine is demolished, and the sages are all fled." His meaning was, that the edifice of perfection, which he had endeavoured to raise, was intirely overthrown. He began to languish from that time, and the seventh day before his death, "The kings, said he, reject my maxims; and since I am no longer useful on the earth, I may as well leave it." After these words he fell into a lethargy, and at the end of seven days expired in the arms of his disciples, in the seventy-third year of his age. Upon the first hearing of his death, Ngai cong, who then reigned in the kingdom of Lou, could

such a veneration for his memory, as
for ever in those parts of the world.
palaces for him in all the provinces,
ed go at certain times to pay him ho-
re to be seen upon several edifices,
of him, inscriptions in large charac-
t master. To the head doctor. To
him who taught emperors and kings.
sepulchre near the city Kio fou,
the river Su, where he was wont
disciples; and they have since in-
valls, which look like a small city to

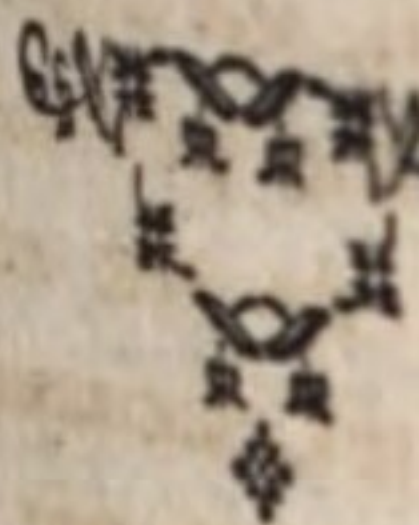
not trust altogether to the memory
or the preservation of his philosophy,
d several books: and though these
ly admired for the doctrines they
the fine principles of morality they
n was the unparalleled modesty of
that he never assumed the least ho-
n. He ingenuously owned, that the
t his own, but was much more an-
e had done nothing more than col-
ose wise legislators Yao and Chun,
hundred years before him. These
in the highest esteem and venera-
contain all that he had collected

... is, as it were
... wisdom and virtue. I
... to take in governing
... afterwards to gove
... in the chief good
... nothing but a conse
... The author can
... science, because it
... and grandees, who c
... vely. "The whole sci
... consists in culti
... the reasonable nature the
... and in restoring that
... of judgment, whic
... and obscured by various
... afterwards in a capacity
... of others. To succe
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... necessary to have an
... things, and to gain th
... evil; to determine th
... this good, and an hatred
... integrity of heart, an
... according to reason.
... moved himself, there wil
... ring others: and by thi
... and union reigning in fam
A

relating to the ancient laws, which are looked upon as the most perfect rule of government. The number of these classical and canonical books, for so it seems they are called, is four. The first is intitled, Ta Hio, the grand science, or the school of the adults. It is this that beginners ought to study first, because it is, as it were, the porch of the temple of wisdom and virtue. It treats of the care we ought to take in governing ourselves, that we may be able afterwards to govern others: and of perseverance in the chief good, which, according to him, is nothing but a conformity of our actions to right reason. The author calls this book Ta Hio, or the grand science, because it was chiefly designed for princes and grandees, who ought to govern their people wisely. “The whole science of princes, says Confucius, consists in cultivating and perfecting the reasonable nature they have received from Tien, and in restoring that light and primitive clearness of judgment, which has been weakened and obscured by various passions, that it may be afterwards in a capacity to labour the perfections of others. To succeed then, says he, we should begin within ourselves; and to this end it is necessary to have an insight into the nature of things, and to gain the knowledge of good and evil; to determine the will towards a love of this good, and an hatred of this evil: to preserve integrity of heart, and to regulate the manners according to reason. When a man has thus renewed himself, there will be less difficulty in renewing others: and by this means one sees concord and union reigning in families, kingdoms governed

undertakes to prove, that every wise
y those who have the care of go-
ld, should follow this mean, which
virtue. He enters upon his sub-
g human nature, and its passions;
veral examples of virtue and piety,
dence, and filial duty, which are
many patterns to be imitated in
ean. In the next place he shews,
and the practice of it, is the right
which a wise man should pursue,
tain the highest pitch of virtue.
Yun lu, or the book of maxims,
of sententious and moral discourses,
into twenty articles, containing on-
swers, and sayings of Confucius and
virtue, good works, and the art
ell; the tenth article excepted, in
les of Confucius particularly describe
portment of their master. There
is and moral sentences in this col-
those of the seven wise men of
have always been so much admir-
h book gives an idea of a perfect
is called Meng Tsee, or the book
cause, though numbered among the
monical books, it is more proper-

is called Sins Hio, that is
of children; which is
and examples taken from
They who would
of all these works, will find
of father Noel, one of
of China, which was
1711.



ly the work of his disciple Mentius. To these four books they add two others, which have almost an equal reputation; the first is called Hiao king, that is, of filial reverence, and contains the answers which Confucius made to his disciples Tseng, concerning the respect which is due to parents. The second is called Sias Hio, that is, the science, or the school of children; which is a collection of sentences and examples taken from ancient and modern authors. They who would have a perfect knowledge of all these works, will find it in the Latin translation of father Noel, one of the most ancient missionaries of China, which was printed at Prague in the year 1711.



CHINESE TRAV

DESCRIPTION of the E

CHINA, by the western
by the Mancheco
Kouran; and by the
kouè; and the first ro
their victorious arms westw
Tsin, or Tai tsin; whence
the English and Spaniards
and the Germans, Tschina;
the verge of the Asiatic conti
by Eastern and Western
divided by its prodigious v
ble mountains. On the e
ern Ocean, west by part o
India beyond the Ganges
kingdoms of Lao, Tonquin,
partly by the Southern Oce
between it and the Phi
in latitude from 20 to



T H E
CHINESE TRAVELLER.

General DESCRIPTION of the Empire of CHINA.

CHINA, by the western Monguls called Catay; by the Manchoux Tartars, Nican Kouran; and by the Chinese, Tchong kouè; and the first royal family, who carried their victorious arms westward, caused it to be called Tsin, or Tai tsin; whence the Latins call it Sina; the English and Spaniards, China; the Italians, Cina; and the Germans, Tschina; is situated on the most eastern verge of the Asiatic continent, and bounded on the north by Eastern and Western Tartary, from which it is divided by its prodigious wall, and partly by inaccessible mountains. On the east it is bounded by the Eastern Ocean, west by part of the Mogul's empire, and India beyond the Ganges; and south partly by the kingdoms of Lao, Tonquin, Hoa, and Cochin-China, and partly by the Southern Ocean or Indian Sea, which flows between it and the Philippine Islands. It extends in latitude from 20 to almost 43 degrees, viz.

from north to south about fourteen hundred miles. And from east to west it reaches from ninety-eight to one hundred and twenty three, so that its breadth from east to west is about twelve hundred miles. But to take it in its utmost extent either in length or breadth, the former must be taken from its north-east frontier of Xai yuen, in the province of Lyaouton, to the last city of the province of Youn nam, called Chyen tyen, Kioun min fou; and then its greatest length will be one thousand six hundred English miles; and if to these be still added the Island of Hay nan, (which belongs to China) on the south of the province of Quan tong, two degrees more may be added, and we must reckon from the 18th degree instead of the 20th, so that such its extent will be one thousand eight hundred miles. Its breadth likewise may be reckoned to a much greater extent, viz. from the town of Nimpo, a sea-port in the province of Che kian, to the utmost boundary of Su chuen, it will amount to one thousand two hundred and sixty miles. As to the whole empire of China, it now appears to lie under the second, third, fourth, fifth, and part of the sixth climates; so that its longest days are 14 hours and 45 minutes, and the shortest 13 hours 16 minutes, and its air is various, according as it draws nearer to or farther from the south. In general however the country is mostly temperate, save towards the north, where it is intolerably cold, not so much from the situation as from the ridges of mountains that run along those parts, and are excessive high, and commonly covered with deep snows. Even in those parts which run under the tropick, the winds that blow thither from Tartary render winter exceeding cold. China is reckoned by most people to have been the country of the antient Sinæ mentioned by Ptolemy, and so called from one of its antient monarchs named Chin or Cina, who

is said to have reigned here above fifty years before our Saviour's birth. But it justly boasts a much older date. And though it might receive a name from that monarch, it in all likelihood had many before; for it is a maxim here, when the government falls from one family to another, the first prince of the new always gives his name to the whole country. We are told there have been no less than twenty-two such families, who have thus altered its name. See the following table.

<i>Families of</i>	<i>Emp. of that Family</i>	<i>Years of that Family's R.</i>
1. Hia	17	458
2. Xam	28	644
3. Cheou	35	873
4. Chin	3	43
5. Han	27	426
6. Hau han	2	44
7. Chin II.	15	155
8. Soum	7	59
9. Chi	5	23
10. Laam	4	55
11. Kin	5	32
12. Soui	3	29
13. Tam	20	89
14. Heou cam	2	10
15. Heou tam	4	13
16. Heou chin	2	11
17. Heou han	2	4
18. Heou cheon	3	9
19. Soum II.	18	329
20. Yoven	9	89
21. Mim	21	276
22. Chim	2	53

The Chinese, imagining the earth to be square, reckon their country in its center. The Indians, we are told, called it Chin from one of the kings above mentioned. But some think rather it had that name on account of its fine produce, &c. of silk, called in their language Chin. The proud Chinese look upon all the rest of the world as barbarians. In their maps they represent their empire as by far the largest, and the rest promiscuous about it, and less than the smallest of their own provinces, affixing to them ridiculous names, viz. the kingdom of Dwarfs, of Women, of Monkeys, &c. and do the like in describing them. They reckon there are about seventy-two kingdoms in the world besides their own, which they stick up in their maps, like but so many nutshells, or little isles round it in the sea; or like so many little scattered Satellites attending their own Grand Planet. Tartary, Japan, Tunkin, and Corea, they call barbarian, and all the rest much worse, and represent the inhabitants as rude, brutish, ugly, and more monstrous than baboons. But since the Jesuits first landed there, and gave them a better notion, and convinced them they were so much better astronomers and mathematicians than they, it hath made them lower their crest in some measure. The discovery of this remote and opulent country by the Portuguese, about two hundred years ago, dazzled the eyes of those first discoverers. It was indeed in some measure known to the antients under the name of Xeres; and some traffick was carried on between them; but the vast sandy desarts and inaccessible mountains between it and India, its great distance from Europe, and the old Chinese policy not to admit strangers among them, nor suffer their own people to go into other countries, made it impossible for either Greeks, Romans, or other nations on this side the Ganges, to know any thing of this coun-

try or inhabitants, except what they guessed by commodities brought thence, and which were few, in comparison of what is now exported. As the Chinese divided the whole heaven into 28 constellations, so do they their country into twenty-eight provinces, each of the latter under one of the former, without leaving one of them for the rest of the globe. They have indeed at length condescended to give Europe a place in their maps; but they still represent it as but a small isle in the sea, whilst they enlarge the limits of their own provinces out of all proportion, and dignify them with some pompous title besides the name of their proper constellations. The origin of this antient nation is justly looked on like as once was the spring head of the Nile; but what their popular tradition says of it doth no less deserve to be exploded, since they pretend to an antiquity anterior not only to the flood, but even the creation. But what they have upon record, and is universally agreed by all their learned, seems in general so well founded it were as ridiculous to call that in question. According to those records, this kingdom appears to have been governed by its own monarchs above four thousand years, by a succession of twenty-two families, and two hundred and thirty-six princes in the whole. However, this monarchy, great as it is, must be supposed like others to have had but a small beginning, especially as their most authentic accounts date its infancy only about two or three hundred years after the flood; about which time it is likely some of Noah's grandchildren, penetrating the eastern parts of Asia, may be supposed to have gone and settled on the fertile and delightful spot which is on the south-east part of China, known now by names of Quan si and Cyan si. Some translators of Chinese history ascribe the foundation of this monarchy to

Fohi, said to have begun his reign about one thousand, nine hundred and fifty-two years before Christ.

Its walled cities amount to four thousand, four hundred and two; divided into the two orders of civil and military. Of the former one hundred and seventy-five are of the first rank, five hundred and sixty of the second, three hundred and eleven of the third, three hundred of the fourth, one hundred and fifty of the fifth, one hundred of the sixth, and three hundred of the seventh. These last are small forts, scattered here and there in the fields towards the Tartaric frontiers, and some on mountains to suppress robbers; the soldiers being sometimes apt to turn free-booters. Of these fortified places one thousand are of the first rank; the strength of the rest consisting more in the situation and numerous garrisons than stoutness of their out-works. Navarette reckons them, one hundred and forty-eight of the first rank called Fu, two hundred and thirty-nine of the second called Chew, and one thousand, one hundred and forty-nine of the third called Hyen. To all these different classes of cities we may add eleven military ones assigned to the soldiery, wherein they have lands for their maintenance; four hundred and thirty-nine castles on the sea-coasts, some extraordinary large and well inhabited, two thousand, nine hundred and twenty boroughs on the coasts, most equivalent to towns, as the castles are to walled cities. Populous inland boroughs and villages are innumerable. Thirty-two cities are wholly independent on the court, except tribute and homage. The families (exclusive of soldiers, women and children, and those who pay no taxes) amount to eleven million, five hundred and two thousand, eight hundred and seventy-two; but including the army, and all, the number of males is computed fifty-nine million, seven hundred

and eighty-eight thousand, three hundred and sixty-four. The army consists of nine hundred and two thousand, and fifty four to guard the frontiers, with nine hundred and eighty-nine thousand, one hundred and sixty-seven horses always ready for auxiliary forces, and seven hundred and sixty-seven thousand, nine hundred and seventy men in the garrisons. Newhoff says, in his time the register made the families amount to ten million, ninety thousand, seven hundred and ninety; and that of fighting men fifty-five million, four hundred and sixteen thousand, four hundred and seventy-six, including horse, foot, and garrisons. Other horses maintained by the crown for troops, posts, and messengers, on occasion, five hundred and sixty-four thousand, two hundred. Public inns or places of entertainment, for the mandarins, and others of the king's officers that travel on his account, all seated at proper distances over the kingdom, amount to one thousand, one hundred and forty-five; large barks constantly employed in bringing provision, silks, and necessities, from the south provinces to the capital Peking nine thousand, nine hundred and ninety-nine. Where it is to be observed, they will not add one more to that number, lest it should lessen the sound of it, the words nine thousand, nine hundred, and ninety-nine carrying a much greater one than bare ten thousand. China is indeed so exceeding populous, that its inhabitants should not be computed by thousands but millions; for not only cities, but towns and villages, are crowded, whilst the roads are thronged as well as streets. It is believed there are two millions of souls in Kiamnin, capital of Nanking. And though this be reckoned the largest in the kingdom, many more might pass for the biggest in the world. The city buildings are of brick, neat, and well adorned; but the

houses low, chiefly one, at most two stories, high; but commonly of such length and depth as to contain three, four, five, or six families. The streets are generally large and strait, the publick buildings stately enough, though in a different stile from those in Europe. Every principal city has a palace for the viceroy, governor, or mandarin; a public inn for such as travel on the king's account, and every metropolis has a stately high tower, nine stories high, and another of seven, which seem chiefly for ornament, being seen at a great distance, and from their tops affording an extensive prospect of all the adjacent country. Du Halde mentions some of these twelve or thirteen stories high, every one lessening over the other, with surprising symmetry, and all adorned with fine painting, carving, gilding, &c. as also with bells round the top of the upper story, by a chain so long that the least puff sets them a tinkling; the musick of which, when it blows hard, is somewhat uncouth, yet not disagreeable.

The cities are generally square or oblong square, surrounded with great high walls, towers, &c. with one or more stately gate at each front. The streets run in direct line from one to its opposite, and are intersected with lanes running parrallel to each other, and adorned with spacious piazza's, temples, and other publick buildings. Other cities are perfectly round, others oval, within side of the same uniform symmetry. The far greatest part of them are well supplied with water from rivers or artificial canals which run through them, branching into the principal parts of the town, and furnishing fountains, cascades, &c. in streets, houses, gardens, &c. But the furniture within the houses by no means answers the beauty without, except their fine cabinets, screens, China jars, &c. Those which belong to the governours, mandarins, &c. are still

less grand and ornamented, the possessors enjoying them but *pro tempore* and on occasion. They dig no foundation for their buildings, but lay the first stone on the surface of the ground; so that their towers, &c. soon run to decay. But the generality of their dwelling-houses are of wood raised on pillars, covered with tiles, and more to be admired for neatness and commodiousness than elegance. They have no windows fronting the streets; and their gates and principal apartments, as far as may be, always face the south. Their beds are very fine in summer, commonly with embroidered curtains of taffety, or some other thin silk, to keep off flies and gnats; and in winter they are of coarse fatten embroidered, and thick cotton quilts instead of feather beds; and their beds are of joiners work curiously wrought. But the buildings they bestow most cost on, and are whimsically extravagant in, are their temples, which they rear, to a considerable height, adorned with every thing curious, and fill with an incredible number of idols, before which hang lamps continually burning. They reckon about four hundred and eighty of these temples of first rank, besides a prodigious number of others; which in whole are served by three hundred and fifty thousand Bonza's or priests. Of bridges there are a vast number. One of the most famed is that over the river Saffrany, which joins two mountains together, and is four hundred cubits long, and five hundred high, and all of one single arch; whence travellers call it the flying bridge. 2. That in the province of Xang si, and a third over the city of Chan chew, at the place where the two great rivers of Kiang and Kan do meet. This latter is built upon one hundred and thirty barges, chained to one another, yet so as to open a way in any part of it to let vessels pass that continually sail up and down. There

is a great number of this sort of bridges over the country, because more convenient for traffick, chiefly carried on over these rivers. A third sort is built on pillars without any arch: some of considerable length and breadth, particularly that in the province of Fo kien, which stands on three hundred pillars, and is six hundred and sixty perches in length, and one and a half broad, curiously built, and adorned with parapets with great variety of sculpture and imagery. A fourth sort are made with arches, likewise of great length, breadth, and beauty. That at Oxu, capital of Fo kien, consists of one hundred arches, and above one hundred and fifty fathoms long. Their triumphal arches are commonly built of square stone, nicely carved with figures of men, beasts, monsters, and have panegyrick inscriptions on those to whom erected. The number of these and the fine towers in every considerable city is said to amount to one thousand, one hundred and fifty-nine; and among them are about one hundred and eighty-five Mausoleums of exquisite beauty and magnificence. As for the numerous canals, we must note, that in some provinces most of their rivers are of this artificial kind, and are not only broad, deep, and commodious, but many banked on each side with square stone, and have their ports, keys, sluices, and bridges, at convenient distances. The roads each side of them are also paved, or made hard with gravel, and planted on each side, as well as are most of the banks on these canals, with rows of shady trees. Some have large reservoirs of water all paved and flanked with large stones, and these serve not only to raise and lower the water of the canal, but likewise overflow the flat ground, where rice commonly is sown. They reckon fifty-eight of those large reservoirs, besides numberless inferior sluices whereby they supply their lands with just

as much water as they require. We must speak more largely of that whimsical curiosity just mentioned above, their mountains artificially fabricated into various shapes, some resembling at a distance a bird, horse, or other beast, &c. Which odd figures, though of such prodigious bulk, plainly appear (though fabulously ascribed to miracles, &c.) to be the work of art. Those commonly called the Mountains of the Five Horse Heads, from their resembling such, are the most wonderful, and could not be fabricated into such shapes without an infinite number of hands, and vast art, labour and expence. Some of these mountains have very deep and spacious caverns; others are pierced quite through whole mountains, for a great length. In that of the province of Fo kyen, near the city of Hen goa, is a handsome road about six feet wide, twelve miles long, at the foot of two hills, which is paved all the way with broad stones, and planted each side with shady trees, with benches to rest on. There are many of these causeys cut in the same manner, some between, others by the sides of the mountains, with horrid precipices, above and below. Others have steps cut into the rock from the bottom to the top.

This empire is divided into fifteen principal provinces, besides that of Lyaou tun without the wall, which makes a sixteenth, viz. Pe ke li, Kyang nan, Kyang si, Fo kyen, Che kyang, Hu quang, Ho nan, Shang tong, Shan si, Shen si, Se chuen, Quan ton, Quang si, Yun nan, Quew chew, Ly au ton. The peninsula of Corea is now likewise under the Chinese dominions.



*A DESCRIPTION of the GREAT WALL, which divides
CHINA from TARTARY.*

THIS celebrated wall was built by the famous emperor Tsin chi hoang, with a politic view, two hundred and twenty one years before Christ. It is the northern boundary of China, and defends it from the neighbouring Tartars, who were at that time divided into several nations under different princes, which prevented their doing any injury to China, but by their sudden irruptions. There was then no instance of such a union of the western Tartars, as happened at the beginning of the thirteenth century, when they conquered China.

There is nothing in the world equal to this work, which is continued through three great provinces, viz. Pe tcheli, Chan si, and Chen si, built often in places which seem inaccessible, and strengthened with a series of forts. The beginning of this wall is a large bulwark of stone, raised in the sea, to the east of Peking, and almost in the same latitude, being $40^{\circ} . 2' . 6''$ in the province of Pe tcheli. It is built like the walls of the common cities of the empire, but much wider, being terraced, and cased with brick; and is from twenty to twenty-five feet high. P. Regis, and the P. who assisted him in making the map of the provinces, having often stretched a line on the top, to measure the bases of triangles, and to take distant points with an instrument: they always found it well paved, and wide enough for five or six horsemen to travel abreast with ease. The gates of the great wall are fortified on the side of China by pretty large forts: the

first, towards the east, is called Chang hai koan; it is near the wall which extends from the bulwark in the sea, about a league through a country quite level, and then begins from this fort to rise upon the declivities of the mountains. It was the Chinese general, who commanded in this place, that called in the neighbouring Tartars of Leao tong: this gave them an opportunity of conquering China, notwithstanding the great confidence the Chinese had in this wall, which they thought an impregnable defence.

The other forts, and which are as noted, are Hi fong keou, in $40^{\circ} . 26'$. Tou che keou, $41^{\circ} . 19'$. $20''$. Tchang kia keou, $40^{\circ} . 5'$. $15''$. two noted passages of the Tartars, who are subject to the empire, to come to Peking; and Cou pe keou, $40^{\circ} . 43'$. $15''$. which was the way the emperor Cang hi generally took to go to Ge ho ell in Tartary. This place is about forty leagues from Peking, always ascending towards the north: it is a mountainous country, where he used to take the diversion of hunting; the way to it from Peking is levelled by hand, and as even as a bowling-green. There this great prince resided more than half the year, without neglecting the affairs of the empire, which he governed as easily as a private family. When he came late from hunting, he never went to bed before he had dispatched all petitioners, and rose next morning before the day. It was surprising to see him, at the age of threescore years, riding among his guards, through the thickest snows, in a light dress, armed with his bow and quiver, without ever offering to make use of an empty chaise that followed him.

All these places are terraced and cased with brick on both sides, in the province of Pe tcheli; but when you enter that of Chen si towards Tien tching ouei,

the wall begins to be only of earth: nevertheless on the side of Cha hou keou, in $40^{\circ}. 19'$. which place the Muscovites come to, straight from Selingisko, it is cased on the outer side with brick, and some of its towers are very large, and built of brick on a base of stone, but it does not always continue the same. The river Hoang ho has centry-boxes along its banks, wherein soldiers keep guard continually, and supplies the place of a wall, towards the bounds which divide the provinces of Chan si and Chen si.

Beyond the river Hoang ho westward, in the province of Chen si, the wall is only of earth, low, narrow, and sometimes of gravel, for it lies in a gravelly soil, and in some places is quite destroyed; but in other places the passages are defended by several considerable towers, such are Ya ling hien, in $33^{\circ}. 15'$. Ning hia, Lan tcheou, in $37^{\circ}. 59'$. Kan tcheou, 39° . Sou tcheou and Si ning; where general officers reside with bodies of men. He who resides at Kan tcheou is the generalissimo, and is called Ti tou; the others are only lieutenant-generals, called Tsong ping.

Ning hia is the best of these towns; it is finer, richer, and better built than most of the towns of the empire; it is also pretty large, for if you take both the divisions, as making but one town, it is at least fifteen Chinese Lys round. The industry of the inhabitants has rendered the country fruitful, for by means of proper canals and sluices, which they have made, they can water their lands, when they want it, from the river Hoang ho. There are springs in the ditches of the town, from which they make salt; here are also manufactures of woollen goods, and carpets like those of Turkey. The mountains are so high and steep in the district of Ning hia, that seven or eight

leagues from the town they supply the place of a wall for about ten leagues. Sou tcheou is in 39° . $45'$. $40''$. it is a considerable town, but not equal to Ning, either for trade or beauty; though it commands the soldiers at Kia yu koan, which is the road to Hami, and in several districts of the Tartar Halkas. The wall is only of earth in these parts, but kept in good repair, on account of the neighbourhood of the people of Hami, who have been subject to the emperor but a few years. The walls of Kia yu koan are not of brick, but well guarded with soldiers, who defend this important passage. The wall ends when you have passed a little town (called Tchouang lan) because it is situated where two walls meet, one of which is in the valley which goes by Lang tcheou to Kia yu koan, the other upon the mountain which leads to Si ning tcheou; but instead of a wall there is a pretty large trench, except in the necks near Si ning, which are walled as in the province of Chen si. The town of Si ning, which is 36° . $59'$. is not large, but surpasses Ning hia in trade: all the skins and furs which come from west Tartary are sold in this town, or in a neighbouring village called Topa. This place is of greater worth than a large town, although the buildings are mean, and in a bad situation. Here may be had almost all sorts of foreign and Chinese commodities, and various drugs, as saffron, dates, coffee, &c.

When P. Regis was here employed in making the map of the country, he found three or four catholic Armenians, who kept shop in this place, and sold fine skins which they fetched from Tartary. The houses and shops are much dearer in this village than in the town of Si ning, which is distant about four leagues.

It is remarkable, that this village is independent of the Mandarin of Si ning; but belongs to a Lama Bonze, who is always chosen out of the family that owns this territory. This family is the most considerable of the nation of Si fan, or Tou fan. The emperors of the preceding family, thinking the better to preserve the peace of the nation, in making the place impregnable where they kept their court, had built a second wall as strong and surprising as the first: it remains still entire in Pe tcheli, seventy-six lys from Peking, at one of the principal gates, named Nan keo, and from thence ten leagues upon the declivity of a high mountain, by which the road lies to Suen hoa fou, and from thence to Tai tong in the province of Chan si. This wall, which is called the Great Inner-Wall, joins the other to the north of Peking, near Suen hoa fou, where there is a garrison; and is continued along the west of the province of Pe tcheli, and extends into the province of Chan si, where it is ruinous in many places. When we consider the number of strong holds and forts built between these two walls, with the works on the eastern side, we cannot help admiring the care and efforts of the Chinese, who seem to have left no means untried, that human prudence could possibly suggest, for the defence of the kingdom, and for preserving the public tranquillity.



A DESCRIPTION of the City of NANKING.

THERE being scarcely any difference between the greatest part of the cities of China, as they are all near alike, except in size, the description of the three largest in the empire is sufficient to give the reader an idea of all the rest.

NANKING, formerly stiled the Stately, Opulent, Nonfuch, &c. stands in E. lon. from Peking, 2. 20. lat. 32. and is by far the largest and most populous of all China, being affirmed by Dion. Kao about forty eight miles in circumference. And it appears from the ruins of its old walls to have been still vastly larger, and has been computed ninety miles in compass. But then it must have vastly shrunk, Du Halde giving it now but twenty at most; yet the Chinese affirm, that if two men on horseback should set out from the same gate, and gallop round it by different ways, they would not meet till evening. Its figure is most irregular, the hills within, and the nature of the ground about it, not conveniently admitting regularity. But by the removal of the imperial seat, and since its being in the hands of the inveterate Tartars, scarce any footsteps are left of its ancient magnificent palace, and other sumptuous buildings. Even its once famous observatory is left to ruin; and nothing remains of its ancient grandeur but ruins of temples, imperial sepulchres, and other monuments. What there is of the one third part of the city yet standing is well built, and well filled with inhabitants, who drive great commerce, and the streets are every where so thronged one could

scarce go thro' them, well paved, and free from dirt. It is situated at the end of a deep bay made by the river Yangs ke ham, or Son of the Sea, and flows close to the city walls, where it is two leagues broad, and covered with such innumerable ships and trading vessels, gilt and painted, that the astonished Jesuits thought them enough to form a bridge from hence to Europe. This river has a vast number of canals, which both facilitates trade, and fertilizes the country. This city, notwithstanding such devastations, has recovered a good deal of grandeur in numerous lofty towers, handsome palaces, temples, and other buildings. Many of the streets, strait and neat, are paved in the middle with large marble slabs, and on the sides with variety of pebble, and other stones curiously inlaid. Kao even at present computes here 2,000,000 souls; and tho' some suppose but about 1,000,000, yet the latter is not to be relied on, seeing it falls so very short of what most other authors do aver. The fertile and delightful territory about the city hath a vast number of temples, palaces, pleasure-houses, fine gardens, &c. There is particularly, about six miles from the town, a pleasant wood, about twelve miles round, of stately pines, in midst whereof is a mount covered with sepulchral temples, &c. of ancient monarchs. About the like distance, on the same plain on another eminence, is raised a spacious terrace of large square stones, with four flights of marble steps, and on that a temple truly royal, and every way magnificent. Its roof is supported by a row of columns finely carved and polished, twenty four cubits high, and proportionably thick; and every thing answerable both within and without. The gates are curiously carved in bas-relief, and inlaid with gold and silver. The windows are fenced with a kind of gold net, so surprisngly fine as

to be scarce perceptible. Within are several thrones, enriched with all sorts of pearls and precious stones of immense value. The most curious edifice in the city is the high octagon tower, which is covered all over with fine painted tiles, very beautiful. It hath nine galleries one over another, all adorned with windows, fine balustrades, festoons, and other ornaments in relief. Every angle of the galleries hath a bell hanging to it; and the ascent to the top is by 184 steps. The inside rooms are all finely painted, carved, and gilt; and the upper gallery adorned with variety of large figures carved in stone. On top of all is a spire, which renders the whole fabric 200 feet high. The breadth of it is 80, but diminishes gradually as it rises by settings in at every cornice. A winding staircase leads to the top, whence is a most noble prospect of the whole city and adjacent plain, which is no less admired on account of its many fine seats, summer-houses, gardens, &c. that surround it, as well as from the distant mountains, which appear in various shapes, formed by art. There is also a bell in Nanking eleven feet high, and seven in diameter, 50,000 lb. This city, besides the usual tribute, sends yearly to the emperor five ships laden with the finest silks, cloaths, &c. &c. These, which are called Lung y cheu, i. e. The Ships of the Cloathing of the Dragon, because the emperor bears a dragon in his arms, are so respected, that every vessel lowers sail to them. Another set go constantly hence to Peking every April or May with great quantities of peculiar fish caught in the neighbourhood of this Nanking, covered over with ice to keep it fresh: And though those cities are above 600 miles distant from each other, we are told, they are obliged, under severe penalties, to perform the

voyage in eight or ten days, that fish being mostly for the emperor's use.



A DESCRIPTION of the City of CANTON.

THE city of Canton, or Quangtong, lies in lat. $23^{\circ} . 30'$ N. the capital of the most southern province of China, called the province of Canton. It is situate upon the east side of the large river Ta, from the mouth of which it lies about fifty miles. It is defended towards the water by two high walls, and two strong water-castles built in the middle of the river Ta. On the land side it is defended by a strong wall, and three forts. Canton is the greatest port in China, and the only one frequented by Europeans. The city wall is about five miles in circumference, with very pleasant walks around it. On the east side is a large ditch close to the wall.

From the top of some adjacent hills, on which forts are built, you have a fine prospect of the country. It is beautifully interspersed with mountains, little hills, and valleys, all green; and these again pleasantly diversified with small towns, villages, high towers, temples, the seats of Mandarins and other great men, which are watered with delightful lakes, canals, and small branches from the river Ta; on which are numberless boats and jonks sailing different ways thro' the most fertile places of the country.

The city is entered by seven iron gates, and within-side of each there is a guard-house. No European is allowed to enter these, if known; I have myself been frequently expelled, after I had been a good way within the city, when they discovered that I was a stran-

ger. The soldiers that keep guard are armed with spears, darts, swords, match-lock guns, but most of them with bows and arrows, which they still esteem more than any other warlike weapon.

The streets are very strait, but generally narrow, and paved with flag stones.

There are many pretty buildings in the city, great numbers of triumphal arches, and temples well stocked with images.

The natives say, that when the Tartars over-ran and conquered China, this was the last city they attacked; that they lay nine months before it; and lost 100,000 men in reducing it. During that long period, the city was in no distress for provisions, having free communication with the adjacent countries by the river Ta. The surrender of it was at last entirely owing to the pusillanimity of the governor. He made private articles with the Tartar general, and perfidiously opened two gates in the middle of the night, by which the Tartars entered, and made the city a theatre of horror and misery. The governor took this treacherous method, to escape the resentment of the barbarous enemy, who, while they murdered thousands, preserved him and his family.

The streets of Canton are so crowded, that it is difficult to walk in them; yet you will seldom see a woman of any fashion, unless by chance when coming out of their chairs. And, were it not that curiosity in the Chinese ladies, makes them sometimes peep at us, we should never get a glance at them.

Though there are no magnificent houses in Canton, most of them being built only one, and none more than two storeys; yet they take up a large extent of ground, many of them having square courts within their walls.

They have all such a regard to privacy, that no windows are made towards the streets, but in shops and places of public business. None of their windows look towards those of their neighbours. Within the gate or entry of each house, a screen is placed, to prevent strangers from looking in upon the opening of the gate; and you enter the house either on the right or left-side of this middle screen, where there are little alleys to the right and left, from whence you pass into the several courts, which are walled on all sides.

Their entertainments are held in a sort of hall at the entrance of their houses, which have no other ornament, besides a single order of painted columns which support the building. The roofs are open to the tiles, without any ceiling. In these they use no looking-glasses, hangings or fine chairs; and their beds, which are the principal ornaments of their house, are seldom seen by strangers, who are not permitted to go farther than the first great hall. The Chinese who keep shops, were less reserved, and would frequently invite us to their houses with great freedom, as they observed it would be agreeable to us.

The furniture of the best houses is cabinets, tables, painted screens, china, pictures, and pieces of white taffety upon the walls, upon which are written in Chinese characters, religious and moral sentences.

They have no chimneys; but in their stead, place a shallow iron pot filled with charcoal in the middle of the room in winter, which is ready to suffocate people who are not accustomed to it. They have a copper built in brick-work in their kitchen for boiling, much about the height of our English stoves.

The inside of their houses are never wainscotted nor painted, but are covered with thin white paper.

The windows are made of cane or rattan. In win-

ter they cut oyster-shells into diamond-shape, and set them in wooden frames, which afford but a very dull light.

The shops of those that deal in silk are very neat, make a fine show, and are all in one place; for tradesmen, or dealers in one kind of goods, herd together in the same street. For this reason, you may hear the English sailors talking of the streets of Canton, as if they were speaking of London, or some other English city. The street where the china shops are, they call China-row; the street where cloaths are sold, they call Monmouth-street; that narrow street where men's caps, shoes, &c. are sold, is well known by the name of Mandarin cap-alley; and a narrow passage close by the city-wall where lapidary and glass-work are sold, is called Stone-cutters' alley; and so of many others. The shops have counters, drawers, and divisions, much like our own; and there are few of the merchants but have a person who can speak broken English or Portuguese. So that French, Dutch, and Danes, are obliged to speak either the one or the other when they traffick with them.

There are great numbers of market-places for fish, flesh, poultry, garden herbs, and all provisions. Every thing is sold cheap. Fishmongers keep their fishes in cisterns alive. Carp, and all other fish are here in variety and plenty, but have a muddy taste. I have seen the fishermen take great numbers of different fishes in the ditch on the east-side of the city-wall, where a multitude of small boats or sampans are continually plying. This ditch goes quite round the city, and some small canals run in it; and as it has a connection with the river Ta, it is of great advantage to the city.

I was very much surpris'd at first, to see dogs, cats,

rats, frogs, &c. in their market-places for sale. But I soon found that they made no scruple of eating any sort of meat, and have as good an appetite for that which died in a ditch, as that which was killed by a butcher.

The dogs and cats were brought commonly alive in baskets, were mostly young and fat, and kept very clean.

The rats, some of which are of a monstrous size, were very fat, and generally hung up with the skin upon them, upon nails at the posts of the market-place.

Frogs, which are the greatest dainty here, are sold very dear. They are black and lothsome to an European eye; but the Chinese say they have a very fine taste. The rats, they say, eat well; and snake-broth has been in reputation there long before it was known to us. The frogs are strung upon a rod in the same manner as we do fish in England.

In passing through some of their streets, I have almost been suffocated by the stench of the houses on each side; and particularly a street about a mile above the English factory, where there was nothing but cooks' shops. They had large hogs roasting whole, and numbers of dogs, cats, and rats on the spit, and the cooks themselves, with their utensils, had such a dirty appearance, that the sight and smell might almost satisfy even the keenest European appetite. They send about their victuals for sale with Cowlies, or porters.

The common people eat four times a day; and are such gluttons, that, if they are ever so much engaged in business, they will hastily leave it, and run to victuals at the usual hour. I have seen one Chinese fellow eat twelve pint basons of rice at one meal. Rice they eat greedily, and cram it down with their chop-

sticks; which would probably choke them, if they did not wash it down every now and then with a cup of Samshue standing by them.

In the streets of Canton, we often meet with blind beggars, of both sexes, a disease which some imagine is the consequence of their living so much on rice; but I rather think it may be occasioned by the hot winds that blow here at certain seasons. They are indeed miserable objects, and commonly go naked, excepting a trouser or cloth over their middle. Their skins are black as Malays, and are sometimes so parched, spotted, and full of running sores and ulcers, that they really stink alive. They go sometimes in companies, and are sure to plague and follow the Europeans; because from one of them they will get more at one time than from a dozen of their own countrymen. They hold out to you a coarse china basin. I was generally obliged to give them something to get rid of them; for till you do, they will not leave you; and if you are not on your guard, they will even run against you with their dirty hands and diseased bodies, to avoid which, I have often been obliged to run into shops. The common sailors usually gave them pieces of tin, both to save their money, and to avoid coming into contact with these most wretched creatures. The Chinese themselves are very uncharitable. I never saw them give money to a beggar; but they generally put them off with a small handful of rice.

There are a great many private walks about the skirts of the town, where those of the better sort have their houses, which are very little frequented by Europeans, whose business lies chiefly in the trading part of the city, where there are only shops and warehouses. Few China men keep their families in the house where

they do business, but either in the city, in the more remote suburbs, or farther up in the country.

As it is natural for Europeans to slip no opportunity of seeing the fair sex; and as the women there are kept so very private, that many of us have made several voyages thither, without having seen a woman above the lowest rank; we were now and then induced, on proper occasions, to pry into the most retired and unfrequented places, where we imagined the females might be less upon their guard, as few Europeans went thereabouts to disturb them. In these rambles, our curiosity was seldom entirely disappointed. Sometimes we would pop in upon a parcel of young boys and girls, attended by their nurses; who were all so affrighted at the sight of a Fanquy, as they called us, that they would scream aloud, run into their houses, and, by the noise, alarm the whole street. As I have observed already, that they have no windows to the street, and have a skreen of split cane before the door of each house, we could not see them, though they could easily see us through that lattice: we could only very indistinctly perceive them peeping at us, and pointing to us, within the skreen.

Now and then, on turning a corner, or entering a private street, all of a sudden we found ourselves in the midst of a company of young ladies conversing or playing together; which immediately set them all a screaming, and made them run for shelter into their several apartments as if the devil himself had been chasing them.

These accidental opportunities made us very happy; for we frequently saw some charming creatures, surpassing all description, and whose beauty, it would appear, most Europeans who have been here, are entirely ignorant of. Indeed we could only be happy in the

glance of one or two such in a street; for the screaming of one caught without doors immediately alarmed the rest of the ladies, and baffled our curiosity.

Sometimes indeed, we met them at a considerable distance from their houses; and as their feet are so little, that they cannot walk or run, but rather trip or hobble along, and are often obliged to assist themselves by laying hold of the wall as they move along, this gave us an opportunity to gaze upon them attentively, on these occasions. They seemed so affrighted, and walked so awkwardly, that I was fain to retire, lest I should have made them stumble and fall, for which I should certainly have been bamboo'd.

The complexion of the ladies is exceeding fair, their hair of the finest black, dressed up with gold and silver bodkins, adorned with flowers. Their shape is exquisitely fine, and their dress the most becoming, natural, easy and splendid of any I ever saw.

Before we left Canton, they were so familiarized to our visits, that the young boys would frequently come or were sent out to salute us; but if we offered to approach the houses where their mothers or nurses waited their return, they presently run from us, and shut the door.

It is reckoned that there is in the city and suburbs 1,200,000 people; and you will scarce find a day in a whole year, but there are 5000 trading vessels lying before the city. The province of Canton pays yearly to the emperor 1,200,000 peculs of rice and 20,000 peculs of salt. The military in this province are 80,000; and 32,000 peculs of rice and 8000 peculs of salt are served out to them. The rest is sold at six mace a pecul, [A pecul is 133 pound weight. A mace is seven pence halfpenny sterling.] which may amount to 446,000 taels, each tael being

six shillings and eight pence sterling. This sum is appropriated towards payment of the military expence, which amounts to a million of taels yearly. The customs on merchandize and the poll-money, which amount to an incredible sum, are levied by a book of rates, and paid into the treasury of the province, which is governed by a Tsongtou or viceroy, who has his palace in the city; under him are all the Mandarines or magistrates, and Teylocks or governors of forts.

Few days pass in Canton but there are processions in the streets. When a Mandarin of note passes in the street, or in the highway, he moves in great state, either on horseback, or in a large chair, carried by five or six men. If he is a Tartar, or Mandarin of war, he is on horseback; if a Chinese, and of the civil order, he is carried in a chair. Several flags are carried before them, and large lacquered peels, painted black and red, with large golden characters expressing their titles and dignities. Close to the Mandarin are carried several umbrellas, to keep off the heat of the sun. In the front are a number of men, with high-crowned hats, with two large pheasant's feathers in each, who make a hideous noise, crying incessantly Ho-or, to warn every one to go off the streets, or stand aside till the Mandarin pass by. Next to them are fellows with small chains in their hand, ready to throw over any body's head, and to drag them by the neck, that do not obey the call, and stand aside till the Mandarin pass by. After these a number of executioners follow, with ensigns of punishment in their hands, such as sword, ax, &c. wearing caps like a sugar-loaf. Several of them have large pieces of lacquered wood, painted black, which they drag after them, and with which they bamboo or bastinado a delinquent. The criminal is thrown on his face, and the bamboo-men

give him as many blows on the buttocks as his worship the Mandarin is pleased to order.

The English factories are situate in one of the best streets in town. It is very large, has a number of courts, halls and warehouses, with convenient rooms for lodging a great number of people. One large gate opens to the street, and another to the water, where our boats load and unload. At each gate a centinel is kept day and night. There is also a petty officer appointed to see the centinels duly relieved, and the porters or cowlies do their duty; to take an account of all goods that come into, or go out of the factory; to prepare rooms for the officers and people, when they come to reside some little time in the factory; to entertain the officers and men; and, in a word, to see that every thing is kept in order.

All the officers and men are allowed a certain time to reside and do business in Canton, according to their station, which they do by turns. In the factory, while I was there, I have seen sixty people entertained at once.

The temples and places of public worship are the most magnificent buildings in Canton. They are well stocked with images. The people pay profound adoration to them, by falling down on their knees before them, wringing their hands, and beating their foreheads against the ground. These temples, or Joss-houses, as they are commonly called, are generally one storey high, and are very numerous. They are decorated with a great number of artificial flowers, embroidered hangings, curtains and fringes. One of them, situated in the skirt of the north-east side of the suburbs, makes a splendid appearance. It is four storeys high, has a fine cupola, with many out-houses and galleries. A Chinese merchant called Tingua,

who shewed me the rarities of the town, told me that this grand edifice was formerly a palace belonging to the Wangtai or king of the province of Canton, before the Tartars conquered China, and who was then an independent prince. Before the principal gate of the temple, two large images, one on each side, were placed. Each of them was about twelve feet high, with spears and lances in their hands, somewhat resembling those in Guildhall. This gate led us into a fine large paved court, and we entered the temple, which fronted it, by a few stone steps. The lower part of the temple is built with fine hewn stone, but the upper part is all of timber. We went first into the lower hall, where we saw images of all sizes, of different dignities, all finely gilded, and kept exceeding clean by the priests. The lesser images were placed in corners of the wall, and one of a larger size in the middle of the hall. This large god who is placed in the center, sits in a lazy posture, with his heels drawn up to his buttocks, almost naked, particularly his breast and belly, and leaning on a large cushion. He is ten times larger than an ordinary man, very corpulent, of a merry countenance, and gilt all over. I was next conducted up stairs, where we saw a great many images of men and women who had been deified for their brave and virtuous actions.

The rooms of this cathedral are large and spacious, but very old and very much out of repair, which confirms the above information, that it was originally a king's palace.

This temple is surrounded with canals and gardens; but, for want of proper care, they are stagnated, overgrown with weeds, and ruins.

Though Canton is but 24 degrees from the equator, and is scorching hot in summer; yet, about the months

of December and January, it is subject to high winds and very heavy rains. The sudden alteration the climate and temperature of the air then undergoes is very surprising. At this time, the people of China take to their winter-dress, which is lined with furs or quilted cotton. Instead of wearing fans, which are used by men, women and children in hot weather, they keep a live quail in their hands to keep them warm, and have the long sleeves of their gowns drawn down to cover their hands. Thus equipped they walk so stiff, and shove up their shoulders so much, that one would think they were freezing to death.

The streets of Canton, in the time of these violent storms, called Typhons, are overflowed with water, and it is often so deep, that in many places you may scull a small boat. The common people pass from place to place by wading through the water; and those of the better rank are carried in chairs, or on men's backs. Their umbrellas which were just before used to shade them from the heat of the sun, are now used to keep off the rain. One of these Typhons happened when I was there, and filled our factory, in some places, near two feet deep of water.

There is a large plain below Canton, not far from the side of the river, which is called by the English, The artillery ground, where the Chinese forces are commonly exercised and reviewed. I have seen some thousands exercising at once on that spot: But, in my opinion, they come far short of that art, dexterity and regularity, that we observe in the European military exercise. The officers and soldiers are mostly Tartars.

The officers, in sunshine, make a splendid appearance, their robes being embroidered with gold and silver on the back and breast, where their badges of distinction are fixed; which make a glittering show.

They all wear whiskers, and have a fierce look. Tho' these soldiers are brought from a more northern climate, yet their tawny complexions, and their fierce countenance, sufficiently distinguish them from the natives of China, who are a more effeminate and soft-featured people.

In this plain there is a large horse-course, with posts fixed at small distances. In this broad path, I have seen soldiers riding with incredible swiftness, one after another, shooting their arrows at these posts. I have even seen them dismount from their horses, when at full gallop, take up their arrows, mount, and shoot them again. And which is still more amazing, I have seen them mount and dismount in this career, for the same arrow, making use only of one all the way round. This last operation is only performed by the more experienced soldiers; as I observed people employed to pick up those arrows which the less experienced soldiers could not recover in riding.

The river Ta at Canton is somewhat broader than the Thames at London: but the crowds of small vessels that ply the Ta, are vastly more numerous. For the space of four or five miles opposite the city of Canton, you have an extensive wooden town of large vessels and boats, stowed so closely, that there is scarcely room for a large boat to pass. They are generally drawn up in ranks, with a narrow passage left for vessels to pass and repass. Some of them are large vessels of eight or nine hundred tons burden, called jonks, with which they perform their foreign voyages. Here are also an incredible number of small boats, in which poor families live all their life-long, begetting and bringing up children, without ever putting a foot on shore. In these they keep dogs, cats, hogs, geese, and other domestic animals, both for subsistence and sale.

There is nothing similar to this in Europe; for the people in this country are so exceedingly numerous, that vast numbers of families are obliged to betake themselves to boats on the river for want of room or the means of subsistence, on the land, where almost every habitable spot is occupied. These boats are very conveniently built, with arched covers and tilts made of solid wood, or bamboo and cajan leaves, so high, that the people can walk upright under them. They manage them very nimbly, having a sculling oar at the stern, with which they make them go surprisingly fast; and I have often been amazed to see with what ease and safety they pass one another.

The large sampans, for inland carriage, are generally steered with sculls; for, were they to use oars, there would not be room on the river for half their number. They all have long bamboo poles, for pushing up along the shore. These boats are employed in carrying goods and passengers up and down the river and canals.

The smaller boats are employed in fishing with nets. Their fish they sell or barter for cloaths, flesh, rice, and other necessaries. They are always at home, as they carry their houses along with them. They are miserably poor; their children are very numerous, and go quite naked in summer. They are very much tanned, continually crawling about the little boat, and have all of them calabash-shells tied on their backs, to serve them as buoys to preserve them from drowning when they chance to fall over-board, which frequently happens. When I was in one of these boats, I could not at first conceive where they had beds for such large families. But I afterwards understood that they are fixed below the deck on which they commonly tread, which is made of boards that can be taken up as occasion

requires, and when let down, are jointed closely together. In the hinder-part of the boat, a stove is fixed for dressing the family's victuals; and another apartment for keeping their live animals, which they breed in great numbers; and when they have no more room, they hang them in baskets, which they make fast to the outside of the boat.

These boats come crouding about the European ships at Wampo, especially at dinner-time, begging victuals from the people aboard. In return for which they offer to wash their linnen, and to do other menial services, which they are often entrusted with. They commonly flock about the head of the vessels, lest the custom-house officers in the Hoppo boats, who lie at the stern or side, should hinder them. They always make a great noise, gaping for victuals, and pointing to their mouths to express their hunger, hold up their hands, or a little basket fixed to a bamboo-pole, with which they reach up to those who incline to give them victuals, or any thing to do.

Some of these boats have smart young girls aboard, which induces the sailors to employ and favour them; but the more considerate of us employ the old distressed people that have large families of children, who, as they are the greatest objects of charity, serve our people better in washing, mending cloaths, and the like, and with greater thankfulness, to those who take compassion on them, than the others.

It is among these miserable wretches, that the European sailors, taking advantage of their necessity, will bargain with a father and mother for an embrace of their daughter. This must be done however very privately, lest they should be discovered by the petty Mandarines, who are appointed to visit often, and keep order and discipline in their floating world. These

Mandarines are continually going up and down the river, searching such boats as they have any reason to suspect; and, in case an European is caught in them with young women, he, together with the people of the boat, must undergo the chastisement of the bamboo, or bribe the Mandarin with a dollar or two to let them pass. There are some of these boats, called Lob Lob boats, well stocked with a number of beautiful young women of different ages, to whom every body, Chinese or European, may have access at any time. Tho' these boats are under the jurisdiction of the Mandarines, and equally liable to punishment with the others; yet there is so good an understanding between the Mandarines and the proprietors of these boats, that they deal pretty extensively, and with great safety; only when they discover an European who has a large sum of money about him, they lay their heads together to make the most of him. It is even said, that the Mandarines themselves are no strangers to these boats, particularly when there is any fresh goods imported. The pimps are numerous. If an European wants to see a lady of pleasure, it is only speaking to these fellows, who will immediately conduct you in a small sampan, to a place, where your wishes may be gratified. These enterprizes, however, are not always executed without danger.

All the way from the city of Canton, where the English factories are situate, to Wampo where the ships lie, which is above twelve miles, is a most agreeable passage by water. The eye is entertained with pleasant green and fruitful fields on each side the river Ta, interspersed with villages and lofty Pagodas, or steeples, and numberless boats of all sizes passing and repassing. One of these Pagodas is situated close

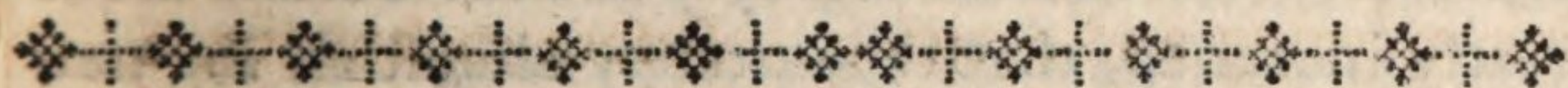
to the side of the river, and called by the English the Half-way house.

The Mandarin pleasure-boats on the river are very grand, and distinguished from all others by their yellow colours, and their being painted all over with the figures of dragons, lions, tygers, &c. They make sometimes grand processions on the water, particularly when the Tsongtou goes down the river to sacrifice. He is then attended by his guards, a band of musick, and all the Mandarines in their robes of state. Each boat is distinguished from another, by colours flying, marked with their several dignities. On these occasions it is amazing to see the clear passage that the swarms of boats on the river make for this procession. If the parade happens in the night, or after it is dark, they have not only a great number of magnificent lanterns hung up in all parts within these boats, but long strings of lamps floating on the surface of the water on each side of the river, which make a most splendid shew.

Every house, ship, sampan, and even fishing-boat, has a domestic god to guard them; to him they pay adoration morning and evening. Before each deity, a small square table is placed, covered over with wood-ashes, into which small furrows are drawn. These furrows are filled with powder of putchok, or radix dulcis, mixed with the powder of sandal, myrrh, and olibanum. When the composition is fired, it gives a moderate but pleasant smoke and smell for twenty four hours together, without renewing it.

Great numbers of canals are cut from the river Ta through the fields for watering the rice-ground, and for the conveniency of small boats passing into the interior parts of the country. There are likewise in these canals large flat-bottomed boats, for breeding ducks for

sale, and for weeding the rice fields. In these flat-bottomed boats, there are three or four apartments above each other; on the uppermost the ducks hatch their eggs; in the lower they sit with their brood. The he-duck or drake, at the call of a sort of whistle, drives the young ones into the water, and goes before them to shew the way. A piece of board is fastened to the side, to let them have access into the boat; which serves as a bridge for the young ducklings to go out and come in by. The old ducks are so well trained, that, on the master of the boat winding his whistle, the whole flock will follow him into the rice-grounds he is employed to weed, and eat up frogs and such insects as would hinder the growth of the grain. About noon he winds his whistle again, on which they all repair on board their own vessel in good order. The old ducks divide into two parties; one guards the side, lest any stranger duck should enter with their own tribe; the other guards the rear, to see that none is left behind; and when all are embarked, the old guardians enter, and take their proper posts.



A DESCRIPTION of the City of PEKING.

THIS capital of the whole empire of China, and the ordinary residence of the emperors, is situated in a very fruitful plain twenty leagues distant from the great wall. It is called Peking, or the court of the north, as the capital of the province of Kiangnan was named Nanking, which is, the court of the south, when the emperors resided there formerly: but at the same time the Tartars, a restless and warlike nation, who made continual irruptions into the

empire, obliged this prince to remove his court to the northern provinces, that he might be nearer at hand to oppose them with the numerous troops which constantly attend his person.

The city is an exact square; it is divided into two cities: that which contains the emperor's palace is called Sin tching, the new city; it is also called the Tartar city, because the houses were given to the Tartars, when the present monarchy was established.

The second is named (Lao tching) the old city: it may be also called the old Chinese city, because when the Chinese were expelled the other city, some of them retired into this, whilst others fled towards the northern provinces, and were at length obliged to quit the country, because not only the houses of the new city, built heretofore by Yang lo, about the year 1405, when the court left Nanking, but the lands adjoining to the city, and to the neighbouring cities, to a certain distance, were distributed among the Tartars, with a perpetual exemption from all taxes whatever. In less than eighty years the Tartars are so greatly increased, that they occupy almost all the new city; the Chinese possess the remainder, so that there is no place empty in this, although there is a vacancy in the old city.

The circuit of the walls of the two cities together, without taking in the suburbs, has been measured, and does not exceed fifty-two Chinese lys, so that it is less than Nanking; but there is a vast difference between the height, the breadth, and the beauty of the walls of these two cities: those of Peking are grand, and worthy of the capital of the greatest empire of the world; but those of Nanking are narrow, and do not seem to have exceeded those of the old city of Peking,

which are no better than the walls of the common cities of the empire. A horseman may ascend the walls of the new city by a ramp of a great length; in several places there are houses built for a Corps du Garde: the towers are built within bow-shot of each other; one of which, after a certain number, is much larger than the others, in which may be placed small bodies of reserve. The gates of the city, which are high and well vaulted, support very large pavillions nine stories high; each story has openings either of windows or port-holes; the lowest story forms a large hall, where the officers and soldiers retire who come off the guard, as well as those who are to relieve the guard. Before each gate there is an open space left of above three hundred and sixty feet, which serves for a parade, surrounded by a semicircular wall, equal in height and breadth to that which incloses the city, into which parade the entrance is always on that side which does not face the great road which comes into the city; this way is again commanded by another pavillion like the first, so that as the cannon of one can demolish all the houses of the town, the cannon of the other commands the neighbouring country.

All the gates of the city, which are nine in number, have a double pavillion built alike on the platform of the walls, and furnished with artillery: any other fort or citadel would be needless, for these fortifications are more than sufficient to keep the people in obedience.

The streets of this great city are strait, almost all laid out with a line, at least a league in length, and about one hundred and twenty feet wide, with shops for the most part on both sides of the way: It is a pity there is such a difference between the streets and the

houses, which are poorly built in front, and very low. It is surprising to see the innumerable multitude of people who crowd these streets, and not a woman amongst them, and the confusion caused by such a vast number of horses, mules, asses, camels, carts, waggon and chairs, without reckoning the various crowds of one hundred or two hundred men in the streets, at some distance from each other. All the riches and the merchandizes of the empire are continually pouring into this city: It is usual either to be carried in a chair, or more commonly to ride through the streets; it is easy to find hackney-horses or chairs in many places; for twelve or fifteen pence one may hire a horse or a mule for a whole day; and as the great crowds of people fill all the streets, the owner of the horse or mule often leads his beast by the bridle in order to make way; these people know exactly the street and house where any considerable person lives: there is also a book fold, which gives an exact account where every person lives that has any public employment.

The governor of Peking, who is a Mantcheou Tartar of distinction, is called (Kiou men titou) the general of the nine gates; and the people, as well as the soldiers, are under his jurisdiction in every thing that relates to the civil government and the public safety.

This policy cannot be exceeded and it is surprising to see the perfect tranquillity that is maintained amongst such an almost infinite number of Chinese and Tartars. It seldom happens in many years, that any house is broke open by thieves, or that any murder is committed: there is indeed such exact order observed, that it is next to impossible that such

crimes should be committed with any manner of impunity.

All the great streets, which are drawn by a line from one gate to another, have several Corps de Garde. Night and day the soldiers, with their swords by their sides, and whips in their hands, are ready to chastise those who make any disturbance; they have power to take into custody whoever resists or creates any quarrel.

The little streets, which come into the greater, have gates made in the manner of a lattice, which do not prevent seeing all that pass along; they are guarded by the Corps de Garde placed over against them in the great street: there are also some soldiers on duty about the middle of almost all these streets: the lattice gates are shut at night by the Corps de Garde, and are seldom opened but to persons known, who carry a lanthorn in their hand, and who give a good reason for coming out, such as it would be to fetch a physician.

As soon as the first stroke is given by the watch on a great bell, a soldier or two come and go from one Corps de Garde to the other, and as they walk along they play continually on a sort of rattle.

They do not suffer any person to go about at night, and they examine those who are sent upon the emperor's business; if they find their answers any way suspicious, they put them in custody of the Corps de Garde: this Corps de Garde must also answer every call of the centinel who is on duty: It is by this beautiful order, which is observed with the greatest strictness, that peace, silence, and safety reign throughout the city: it must be added, that not only the governor is obliged to walk round the town, and

comes when least expected, but the officers also who keep guard on the walls, and on the pavillions of the gates, where they beat the watches on great drums of brass, send subalterns to examine the quarters which belong to their respective gates: the least neglect is punished the next day, and the officer is broken.

This exact discipline, which prevents all nocturnal assemblies, will no doubt appear very extraordinary in Europe, and will not please persons of quality, the rich, and what we in general call the Grand Monde: but is it not the duty of the principal persons of a state to prefer good order and public security to diversions, which give rise to an infinite number of attempts against the goods and lives of the inhabitants? Nothing appears more agreeable to reason, since the Tartars, a people without learning, lately come from the midst of woods and forests, and who are not enlightened by the true religion, are governed by these principles, and by this prudent vigilance cut off the root of the many crimes which are but too common in states, which are not so well regulated. This regulation is indeed very expensive to the emperor, for part of the soldiers I have mentioned are kept entirely to take care of the streets: they are all foot, and their pay is large: besides their watching night and day, it is their duty to see that every person cleans the street before his door, that it is swept every day, and watered night and morning in dry weather, and that the dirt is taken away after rain; and as the streets are very wide, one of their chief employments is to work themselves, and to keep the middle of the streets very clean for the convenience of passengers: After they have taken up the dirt they level the ground, for the town is not paved, or they dry it after it has been turned,

or mix it with other dry earth, so that two hours after great rains one may go clean to all parts of the town.

If the writers of some relations have affirmed that the streets of Peking are commonly very bad, they must mean those of the old town, which are narrow and not so well kept as the other; for in the new town the soldiers are continually employed to keep the streets clean, even when the emperor is absent. There is a second wall in the new city, which is but low and narrow, yet it is adorned with great gates, where a guard is kept: This wall is called (Hoang tching,) the imperial wall; its southern gate is also the gate of the emperor's palace, about one hundred fathom distance from the principal gate of the city, and which has the same situation, and is called Sien men by the people; though the true name (Tching yan men) the gate fronting the mid-day sun, is inscribed on it in Tartar and Chinese.

This palace is a prodigious heap of great buildings of vast courts and gardens; it is enclosed by a wall of brick about twelve Chinese lys round: this wall has battlements along the courtaine, and is adorned with little pavillions at the angles; over each gate there is a more lofty pavillion, stronger built, and surrounded by a gallery, which is supported by pillars, and resembles our peristyle: this is properly called the palace, because this compass includes the apartments of the emperor and his family.

The space which is between the first wall (Hoang tching) and the inclosure of the palace is above fifteen lys in circumference, and is taken up by houses which belong to particular officers of the emperor's household, or to the eunuchs, or to the various tribunals, some of which have the care of providing necessaries for the ser-

vice of the prince, and the others are to preserve the peace, to judge all disputes, and determine all causes, and to punish the faults committed by the servants of the imperial family.

Notwithstanding, in case of any flagrant crimes fully proved, these tribunals of the palace, called the inner tribunals, send the criminals to the exterior tribunals, which are the great tribunals of the empire.

Although the architecture of the imperial palace is entirely different from the European, yet it strikes the eye, by the grandeur and regular disposition of the apartments, and by the structure of the roofs, which have four sides, and rise very high. The whole is covered with varnished tiles of such a beautiful yellow, that at a distance they appear almost as bright as if they were gilt: another roof as bright as the former springs from the walls, and ranges all round the buildings, and this is supported by a forest of beams, joists and spars, all japaned with gold flowers on a green ground: this second roof, with the projection of the first, make a sort of crown to these structures, which has a very fine effect: whatever difference there may be in the goût of architecture, it is certain that these apartments, with their courts surrounded by galleries, and ranged one after the other in regular order, form one entire structure, which is extremely grand, and worthy the greatest empire of the world.

The terrasses upon which the apartments are built, contribute very much to give them that air of grandeur which strikes the eye: these terrasses are about fifteen foot high, cased with white marble, adorned with balusters of pretty good workmanship, and open only at the steps placed on each side, and in the mid-

dle and corners of the front: the ascent in the middle is only a slope of marble consisting of one or two blocks, having neither steps nor landing-place. No person is permitted to pass this way into the apartments, the emperor alone is carried through in his covered chair upon days of ceremony. These terrasses, before the windows of the apartments, make a broad platform, paved with marble, which in their length from east to west always project seven or eight feet beyond the building; such is the apartment where the emperor resides, and such is that which is more to the south, and which is open to all the mandarines of the empire; it is called (Tai ho tien) the hall of the grand union.

The mandarines range themselves in the court of this hall on the days appointed for the ceremonies, which are settled by the laws of the empire, to renew their homage: these ceremonies are performed as well in the absence of the emperor, as when he is present; it is very common to strike the forehead on the ground before the gate of the palace, or before one of the royal halls, with the same ceremonies and respect as before the emperor himself seated on the throne.

This hall is about one hundred and thirty feet long, and almost square; the cieling is carved work japaned green, and charged with gilded dragons; the pillars within, which support the roof, are about six or seven feet in circumference at the bottom, incrusted with a kind of paste, and japaned with red; the pavement is partly covered with an ordinary sort of carpets, imitating those of Turkey; the walls are destitute of all ornament, very well whited, but without tapestry, looking glasses, fountains, or paintings.

The throne, which is in the midst of the hall, consists of a lofty alcove, very neat, but not magnificent, and without any inscription but the word Ching, which several authors have translated by the word Holy; but it is not always used in that sense, for it is sometimes better interpreted by the Latin word Eximius, and by the English word Excellent, Perfect, Wisest: on the platform before the hall are placed great and massy vessels of brass, in which perfumes are burnt during the ceremony, and candlesticks made in the shape of birds, large enough to hold flambeaus: this platform is continued beyond the hall (Tai ho tien,) extending towards the north, and has two other lesser halls, but which are hid from sight by the (Tai ho tien;) one of these smaller halls is a very pretty circular room with windows on all sides, and shining with japan of various colours. Here the emperor (as it is affirmed) reposes some time before and after the ceremony, and changes his habit.

This circular hall is but a few paces distant from a second, that is longer than wide, the door of which stands towards the north. The emperor is obliged to pass through this door when he comes from his apartment to ascend the throne, and there to receive the homage of the whole empire: he is then carried in a chair, by chairmen dressed in a long red vest embroidered with silk, and wearing a cap with a kind of plume of feathers.

The court which is before this imperial hall (Tai ho tien) is the largest in the palace; it is at least three hundred feet long, and two hundred and fifty wide: upon the gallery which surrounds it are the emperor's magazines of all valuable goods, for the treasure or finaces of the empire are kept in the sovereign tribu-

nal (Hou pou:) these magazines are opened on certain occasions, as upon creating an heir to the empire, or an empress, or queen, &c. One contains vases and other works of different metals; a second has a vast quantity of the finest sort of skins; in a third are kept many habits lined with various furs of foxes, ermine, or zibeline, which the emperor sometimes bestows on his servants; there are some of precious stones, of uncommon curious marble, and of pearls which are found in Tartary: the greatest magazine consists of two low stories, and is full of chests of drawers, which hold all manner of silks that are made on purpose for the emperor, and his family at Nanking, Hang tcheou, and Sou tcheou: these are the best silks of the empire, because they are made under the care and direction of a mandarine, who presides over those works, and who would be punished if they were not in the greatest perfection.

The other magazines are for arrows, bows, and saddles, whether they are made at Peking, brought from foreign countries, or presented by great princes, and designed for the use of the emperor and his children. There is one also where they collect all the most exquisite sorts of tea that are to be found in China, with various sorts of simples, and other drugs which are most in esteem.

This gallery has five doors; one to the east, another to the west, and three more in the south front, but those in the middle are never opened but for the emperor: the mandarines, who come to perform the ceremony before the imperial hall, enter by the side doors.

There is nothing extraordinary in this front; it has a large court before it, the descent to which is by a

stair-case of marble, adorned with two great lions of copper, and a balustrade of white marble; the steps are made in the shape of a horseshoe, on the bank of a little serpentine river that runs through the palace, over which there are bridges of the same matter. It would be endless to describe all the edifices of this palace; these are the most magnificent in the opinion of the Chinese and the Tartars, and are sufficient to give an idea of this work.

The palaces of the emperor's children, and the other princes of the blood, are very neat within, extremely capacious, and built at a great expence; the same design runs through the body of the work, and in the ornaments, viz. a row of courts, adorned with buildings on the sides, and in front a hall japaned, and raised on a platform three or four feet high, bordered with great blocks of hewn stone, and paved with large square tiles: the doors, which generally open into some by-streets little frequented, have no other ornament than two lions of brass or white stone of but indifferent workmanship, without any order of architecture, or any sculpture in stone, such as there generally is in the triumphal arches.

The tribunals of the sovereign jurisdictions are also of vast extent, but ill built, and worse repaired; they are no ways answerable to the majesty of the empire.

The first, which is the Lii pou, recommends the mandarines, who are to govern the people.

The second (Hou pou) superintends the tribute.

The third (Li pou) is to maintain the rights and customs of the empire.

The fourth (Ping pou) has the care of the troops, and of the posts which are in the great roads, and which are maintained at the emperor's expence.

The fifth (King pou) determines all criminal causes.

The last (Kong pou) has the inspection of all public works.

All these tribunals are divided into different rooms, among which the business is distributed; there are not the same number of rooms in each tribunal, some having much more employment than others. There are several inferior tribunals under these six sovereign courts; for instance, the tribunal of the mathematics (Kin tien kien) is dependant on the third I mentioned: it is also divided into two rooms, of which the principal and most numerous (Li ko) has the care of calculating the motions of the planets, and of every thing that belongs to astronomy: the other (Lukou) besides its proper business, is employed to determine the days most convenient for marriages, funerals, and other actions of the civil government, about which they take but little trouble, copying generally an ancient Chinese book, in which these things are already settled, according to the current year of the sexagenary cycle, or Chinese century.

These six sovereign courts do not meddle with affairs of state, but when they are referred to them by the emperor, who commands them to deliberate upon such affairs, or to put them in execution: upon these occasions, as they stand in need of each other, they are obliged to agree together, to the end that the money, the troops, the officers, and the equipages may be ready by the day appointed; except in these cases every court is confined to their own proper business, and they have undoubtedly employment enough. In such a vast country as China, if the care of repairing the public works, the government of the troops,

the regulation of the finances, the administration of justice, and especially the choice of magistrates, being different functions, were united under one tribunal, it would certainly produce a confusion in their resolutions, and a slowness in action, that would ruin every thing; hence it was expedient to create such a number of mandarines, both at court and in the provinces.

But as in such a multitude it would be difficult to find the proper person to apply to upon particular business, to remedy this inconvenience there is a book fold, which may be called, the State of China, which contains all the officers' names, their surnames, their employments, and distinguishes their degrees of doctor, batchelor, &c. and whether Tartar or Chinese: it also shews in particular the changing of the officers of the army, as well those that are in garrisons, as those that are in the field; and to denote those changes without reprinting the book, they make use of moveable characters.

All the Tartar families live at Peking, or in its neighbourhood, and are not suffered to remove from thence without the special order of the emperor; hence it is that all the Tartar troops, who compose the emperor's, are always in a manner near his person; here are also some Chinese troops, who formerly entered into the service of the Tartars, and who are called on this account the Tartarised Chinese; they are well paid, and always ready to fly, on the first order, to extinguish the fire of sedition wherever it breaks out, which is performed with wonderful secrecy and expedition.

These troops are divided into eight bodies, each of which has a banner distinguished by the colours, viz. yellow, white, red and blue; or by the border, viz.

yellow with a red border, white with a red border, red with a white border, and blue with a red border. The green belongs to those troops that are entirely Chinese, which are therefore called [Lou ki] The soldiers of the green banner. Each banner of the Tartars has a general, called in Tartar Mantcheou, Cou Santa: This general has under him several great officers [Meireintchain] who are like our lieutenant-generals, and on whom depend several other officers subordinate to each other: As each body is at present composed of Mantcheoux Tartars, Mongol Tartars, or of Chinese Tartarised, the general has under him two officers of each nation: Each body has 10,000 effective men, divided into 100 [Nu rous] companies, each of 100 soldiers; so that if we reckon the emperor's household, and those of such a number of princes, who have their attendants [Po jo nu rous] with the pay of officers and soldiers, we shall readily allow the truth of that common opinion, that there are always 100,000 horsemen maintained at Peking.

By this we may judge of the forces of the empire; for besides the cavalry I have mentioned, if we should reckon the foot soldiers that are at Peking, those along the great wall, in the vast number of forts built to defend it (though they are not so numerous as when they feared the irruptions of the Tartars) with the other forces scattered through the empire, it would be found that the number will amount to 600,000, as it is affirmed; so that we may say, that China keeps up, in time of the most profound peace, an army able to resist the most formidable powers, and that only to maintain the public tranquillity, to provide against seditions, and to extinguish the smallest sparks of a revolt.

Such a vast body as China must necessarily be terribly agitated upon any commotion, therefore all the policy of the Chinese magistrates is exerted to prevent, and stifle immediately all public disturbances: There is no pardon to be expected for a Mandarin whose people revolt; let him be never so innocent, he is at least looked upon as a person of no talents, who ought to be deprived of his employment (if punished in the most gentle manner) by the tribunals of the court, to which these matters are always referred by the viceroys and governors of the provinces: These tribunals deliberate upon the information, and present their opinion to the emperor, who confirms or rejects it.

These sovereign courts have no superior but the emperor, or the grand council: When this prince thinks convenient to call one upon some important affair which has been already decided by one of these courts, they present their opinions in writing on the day appointed, and often treat with the emperor himself, who confirms or rejects them by signing them with his own hand: If he retains them, they wait some time for his orders, and it is then the business of the great Mandarin, called in Chinese, Colao, and in Tartar, Alia gata, to learn his pleasure.

The papers presented by the presidents of these sovereign courts, called in Chinese, Chan chu, and in Tartar, Alia gamba, ought to begin with a title of the subject of the business it relates to, and end with the opinion of the court, whose cognizance the affair properly belongs to.

The emperor disposes in the same manner of all the employments in the empire, without being obliged to give them to those that are proposed; though he generally confirms them, after having himself examined those who have drawn their employments by

lot. As to the chief posts of T'fong tou and vice-roy, they are always named by the emperor himself: It will scarcely be believed that the present emperor condescends to examine himself the croud of Mandarines, of which some are advanced to superior offices, and others entering upon the first employments; nevertheless it is certainly true, and this shews his great application to the government of the state, he will see every thing with his own eyes, and will trust no person in chusing magistrates for the people.

His authority is absolute, and almost unlimited: A prince of the imperial blood cannot use the titles, nor receive the honours of his rank, without the emperor's permission; and if his behaviour does not answer the expectation of the public, he loses his quality and revenues by the emperor's order, and is only distinguished afterwards by the yellow girdle, which is worn both by men and women of the imperial family, and who have a tolerable pension out of the royal treasury. There is no remedy, by the laws, against the abuse of authority, but by the way of remonstrance; for this purpose the laws have established public censors, whose duty it is to admonish the emperor by petitions, which are dispersed through the empire, and which the emperor cannot reject without hurting his reputation; the nation looking upon this employment as an heroic bravery, the emperor would do them too much honour, if he should happen to use them ill, and draw upon himself some odious names, which the historians would with great care transmit to posterity.

The censors seldom or never will be denied: If the court or the great tribunals endeavour to evade the justice of the complaints, by some rebuff, they return to

the charge, and make it appear that they have not answered conformably to the laws. Some of these censors have persevered two years together in accusing a viceroy supported by the grandees, without minding delays and oppositions, or being terrified at the most terrifying menaces, till at length the court has been forced to degrade him, that it might preserve the good opinion of the people.

But if in this sort of combat between the prince and the state, in whose name the censor speaks, the prince happens to yield, he is immediately praised for it in a public manner, and loaded with panegyrics by the whole empire; the sovereign courts of Peking return him thanks, and what he has done for justice is esteemed a singular favour.

It is owing to this good order which is observed at Peking, and that sets an example to other places, that the empire enjoys such a long peace and happy tranquillity: It may also be attributed to the favourable situation of China, which has no neighbours but little nations, that are half barbarians, and unable to undertake any thing against such a vast kingdom, while its forces are well united under the authority of their sovereign. The Mantcheoux, who conquered it, took advantage of the troubles of the state, which was over-run with rebels and robbers, and were brought in by the faithful Chinese, who desired to revenge the death of the emperor.

Beside the general jurisdiction that Peking has over the whole empire by its six sovereign courts, it has also a particular district which contains twenty-six cities, six of which are of the second order, and twenty of the third.



Of the POLICY and GOVERNMENT of CHINA.

AMONGST the several models and plans of government which the antients framed, we shall perhaps meet with none so perfect and exact as is that of the Chinese monarchy. The antient lawgivers of this potent empire, formed it in their days very little different from what it is in ours. Other states according to the common fate of the things of this world, are sensible of the weakness of infancy; are born misshapen and imperfect; and like men they owe their perfection and maturity to time. China seems more exempted from the common laws of nature; and as though God himself had founded their empire, the plan of their government was not a whit less perfect in its cradle, than it is now after the experience and trial of four thousand years.

During all which time the Chinese had never so much as heard of the name of republic; and when lately, on the Hollanders' arrival, they heard of it, it seemed so strange to them that they have scarcely yet done admiring at it. Nothing could make them understand how a state could regularly be governed without a king, they looked upon a republic to be a monster with many heads, formed by the ambition, headiness, and corrupt inclination of men in times of public disorder and confusion.

As they bear an aversion to republican government, so are they yet more set against tyranny and oppression; which they say proceeds not from the absoluteness of the prince's power, for they cannot be too much their subjects' masters; but from the prince's own

wildness, which neither the voice of nature, nor the laws of God can ever countenance. The Chinese are of opinion that the obligation which is laid on their kings not to abuse their power, is rather a means to confirm and establish them, than to occasion their ruin; and that this useful constraint which they themselves lay on their passions does no more diminish their power or authority here on earth, than the like constraint derogates from the majesty and power of the Almighty, who is not the less powerful because he cannot do evil.

An unbounded authority which the laws give the emperor, and a necessity which the same laws lay upon him to use that authority with moderation and discretion, are the two props which have for so many ages supported this great fabric of the Chinese monarchy. The first principle thereof that is instilled into the people, is to respect their prince with so high a veneration as almost to adore him. They stile him the son of heaven, and the only master of the world. His commands are indisputable, his words carry no less authority with them than if they were oracles; in short every thing that comes from him is sacred. He is seldom seen, and never spoken to but on the knees. The grandees of the court, the princes of the blood, nay his own brothers bow to the ground, not only when he is present, but even before his throne; and there are set days every week or month, in which the nobility assemble, who meet in one of the courts in the palace, to acknowledge the authority of their prince by their most submissive adorations, though he perhaps be not there in person.

When he is ill, especially if dangerously, the palace is full of Mandarines of every order, who spend night and day, in a large court, in habits proper for

the occasion, to express their own grief, and to ask of heaven their prince's cure. Rain, snow, cold, or any other inconveniences excuse them not from the performance of this duty; and as long as the emperor is in pain, or in danger, any one that saw the people would think that they fear nothing but the loss of him.

Besides, interest is no small occasion of the great respect which is shown him by his subjects; for as soon as he is proclaimed emperor, the whole authority of the empire is in his hand, and the good or ill fortune of his subjects is owing wholly to him.

First, All places in the empire are in his disposal, he bestows them on whom he thinks fit; and besides, he is to be looked upon as the disposer of them the more, because none of them are ever sold. Merit, that is honesty, learning, long experience, and especially a grave and sober behaviour, is the only thing considered in the candidates, and no other considerations can lay any claim to favour. Neither is this all, that he hath the choice of all officers of state; but if he dislikes their management when chosen, he dismisses or changes them without more ado. A peccadillo has heretofore been thought enough to render a Mandarin incapable of continuing in his place; and I am told that a governor of one of their cities was turned out, because on a day of audience his cloaths were thought too gay to become the gravity of his office; the emperor thinking a person of that humour not fit to fill such a place, or to act as a magistrate who represents his prince.

I myself saw at Peking an example of this sovereign power, at which I was the more surprised because it was brought about with so little disturbance. It was discovered that three Colaos (who are Mandarines as

honourable for their places among the Chinese, as our ministers of state are amongst us) had taken money underhand for some services done by them in the execution of their office. The emperor, who was informed of it, took away their salaries immediately, and ordered them without farther trouble to retire. What became of the two first, or how they were used, I cannot tell; but the other, who had a great while been a magistrate, and was as much esteemed for his understanding as he was respected for his age, was condemned to look after one of the palace gates amongst other common soldiers, in whose company he was listed.

I saw him myself one day in this mean condition: he was upon duty as a common centinel; when I passed by him I bowed to him, as indeed every one else did; for the Chinese still respected in him the slender remains of that honour which he had just before possessed.

I must confess I soon left wondering at so severe a punishment inflicted on so great a man; when I saw after what manner even the princes of the blood themselves were used. One of them was a mighty lover of sports, especially of cock-fighting (which is a usual diversion in the East, and the obstinacy of these creatures, which armed with gavelocks, fight till they die with an incredible skill and courage, is very surprising.) The emperor did not think it amiss that this prince should spend a few hours in such sort of diversions. He knew that great men have spare time as well as others; and that it does not derogate from any man's character to throw away an hour or two sometimes in those diversions which are more suitable to young people, and that it is not at all improper for men of understanding and gravity to condescend to mean and or-

dinary sports, in order to give some relaxation and ease to their weary spirits. Nevertheless, he could not bear to see him spend his whole time in things so much below his quality, and so unbecoming his years; he therefore told him of it; but finding that his admonition did not work with him, the emperor resolved to make an example of him, and did therefore declare that he had forfeited his title and honour of prince, he was besides deprived of his retinue, his salary and his quality, until he should by some great and extraordinary action make it appear to the whole kingdom that he was not unworthy of the blood from whence he sprang.

The emperor went yet a step farther, for perceiving that the number of the princes of the blood was very great, and that the ill conduct of many of them might in time bring their quality into contempt: he published an order that none should hereafter bear that character without his express leave, which he gave to none but those who by their virtue, understanding, and diligence in their offices, did very well deserve it.

Such administrations in Europe would cause heart-burnings and factions in the states; but in China they are brought about without the least disturbance; these changes create no manner of trouble if they are done for the public good, and not from a personal hatred or violent passion; however if the emperor should be so far transported as to act thus to satisfy his own passion, yet if his government be generally equitable and just, such particular ill administrations raise no factions in his subjects against him.

You will have a plain proof of the absoluteness of the emperor's power from a passage which happened in a late war with one of the kings of Tartary. The emperor sent a mighty army under his brother's com-

mand, to punish the vanity and rashness of that puny king, who had dared to make inroads into the countries of several of the allies of the empire. The Tartar, whose warlike troops fought only an opportunity of signalizing themselves, advanced to engage the imperial army, and set upon them with so much vigour, that at last, notwithstanding he was so much inferior to them in number, he beat them from their ground, and forced them to retreat in disorder.

The emperor's father-in-law, an old Tartar, well versed in the trade of war, commanded the artillery, and played his part so well, that he was killed at the head of a few, yet brave soldiers, whom he encouraged as well by his example as by his words; but the general was accused for flying first, and drawing by his flight the rest of the army after him. The emperor, who is himself a man of courage, and an admirer of glory, was less troubled at the loss of the battle than he was at that of his brother's honour. He sent for him immediately to court, to be tried before a council of the blood, whom he assembled in his palace.

The prince, who was on all other accounts a person of singular merit, surrendered himself with the same humility and submission, as he could have done had he been the meanest officer in the army, and without staying till sentence was pronounced he condemned himself, and owned that he deserved death. "You
 "deserve it (said the emperor) but you ought to re-
 "cover your lost honour, to seek your death in the
 "midst of the enemy's troops, and not here amongst
 "us in the midst of Peking, where it can only increase
 "your disgrace." At last the emperor was inclinable to pardon him; but the princes, who thought themselves in some measure disgraced by this action, ear-

neftly begged of the emperor to ufe the utmoft of his power to punifh him: and his uncle, who affifted at the council, treated him with fo much fcorn and contempt, that amongst us fuch ufage would afflict any gentleman fo fenfibly as to go near to break his heart.

The emperor, who has power over the lives of the princes of the blood, can certainly difpofe of his other fubjects: the laws make him fo far mafter of their lives, that neither viceroy, nor parliaments, nor any other fovereign court throughout the whole empire can execute any criminal without exprefs order from court. They are arraigned and tried up and down in the feveral provinces, but the fentence is always prefented to the emperor, who either confirms or rejects it as he pleafes, moft at end he agrees to it, but he very often cuts off part of the fentence, and makes it lefs rigorous.

Secondly, although every one be perfect mafter of his eftate, and enjoys his lands free from difturbance and moleftation: the emperor can nevertheless lay what taxes he thinks fit upon his fubjects to fupply the preffing wants, and relieve the neceffities of the ftate. This power indeed he rarely makes ufe of, whether it be that the ftanding revenue, and ordinary taxes are fufficient to maintain a war abroad; or whether it be that in a civil-war they are unwilling to run the hazard of provoking their fubjects too much by laying too great a load on them. They have likewise a cuftom every year of exempting one or two provinces from bearing their proportion in the tax, efpecially if any of them have fuffered through the ficknefs of the people, or if the lands through unfeafonable weather have not yielded fo good an increafe as ufual.

It is true that the fubfidies which the laws grant

are so considerable, that were the Chinese less industrious, or their lands less fruitful, this empire, like the rest of the Indian kingdoms, would be only a society of poor and miserable wretches. It is this prodigious income that makes the prince so powerful, and that enables him at an hour's warning to raise a potent and a numerous army to keep his people in obedience.

It is very difficult to reckon what the revenue of this empire amounts to; because, beside the money that is raised in specie, vast sums are paid in goods. After the best examination which I could get both from the officers and from their books, I believe the treasury receives in money about twenty two thousand crowns of China, which the Portuguese call taels, each of which in our money comes to about six shillings. But the rice, corn, salt, silks, cloaths, and a hundred other commodities which they pay in, together with the customs and forfeited estates amount to more than fifty millions of Chinese crowns. So that after having allowed for the goods received into the treasury their value in silver, and having made the nearest and most exact calculation possible, I find the ordinary revenues of the emperor to amount in our money to one and twenty millions six hundred thousand pounds at least.

Thirdly, The right of making peace and war is the emperor's, he may make treaties on what conditions he pleases, provided they be not such as are dishonourable to the kingdom. As for the judgments which he himself passes they are irrecoverable, and to have them put in execution he need only send them to his sovereign courts or vice-roys, who dare not in the least delay registering and publishing them. When on the other hand the sentences pronounced by their parlia-

ments or other magistrates, are no ways obligatoty till approved and confirmed by the emperor.

Fourthly, Another instance of his supreme authority is this, that he has the liberty of making choice of his successor, which he may not only chuse from the royal family, but from amongst his other subjects. This antient right hath been heretofore put in practice with so much impartiality and wisdom, as would be admirable even in a prince who to his other titles hath that of most christian. For some of these emperors, finding none of their family, though numerous, able to support the weight of a crown, chuse for their successors persons mean as to their birth and fortunes, but eminent for their virtue, and admirable for their understandings; saying, that they acted thus not only from a desire of their kingdom's good, but also out of respect to the honour and credit of their own children, for whom it would be more glorious to live privately, than to sit upon a throne exposed to the censure, and oftentimes to the curses of all the people. "If (said they) a lofty title could create merit in those who had it not before, we should indeed injure our children in excluding them from the crown. But since it serves only to publish and spread their defects more abroad, we think ourselves obliged, by the kindness and tendernefs which we bear to them, to keep them from that shame and disgrace which a crown would necessarily expose them to."

However, examples of this nature have been very seldom known, for the emperors for many ages have bounded their choice within the compass of their own families; yet they do not always chuse the oldest. He who now reigns is a younger brother; and sees his elder brother as dutiful and free from ambition as the meanest of his subjects. The great number of princes

of the blood is with us in Europe as great an occasion of fears and jealousies, but in China it is quite otherwise, for at the death of the last emperor of China, there were above ten thousand princes up and down the several provinces, yet was there no confusion or disorder in the least; which could certainly proceed from nothing but the excessive authority of this emperor, who finds as little trouble in China in governing a multitude of princes, as other princes do in governing the common people.

Furthermore, the emperor after he has made choice of, and publickly owned who shall be his successor, may afterwards exclude him, and renew his choice; but not unless the sovereign courts of Peking do in a manner give their consent to it; for if he act thus without observing these methods, it would not only raise the people's tongues, but perhaps their hands against him.

Fifthly, The grave itself cannot put an end to his power over his subjects, which is exercised even over the dead, whom he either disgraces or honours (as much as if they were alive) when he hath a mind either to reward or punish themselves or their families. He makes some after their decease dukes, others counts, and conferring upon them several other titles which our language knows no name for. He may canonise them as saints, or as they speak, may make them naked spirits. Sometimes he builds them temples, and if their ministry hath been very beneficial, or their virtues very eminent, he commands the people to honour them as gods. Paganism hath for many ages authorised and countenanced this abuse of religion; yet this reparation religion has from the empire of China for the forementioned injury, that ever since the foundation of this empire, the emperor has been always looked upon

as the chief priest and principal servant of religion; for there are some ceremonies, and public sacrifices, which he alone is thought worthy to offer up to the great Creator of heaven.

Sixthly, There is another instance, which though of less importance than the preceeding, yet may serve as well as them to shew how unlimited the authority of this emperor is. It is thus the emperor hath power to change the figure and character of the letters, to abolish any characters already received, or to form any new one. He may likewise change the names of provinces, of cities, of families: he may likewise forbid the using of any expression or manner of speaking, he may forbid the use of some expressions which are generally received, and may bring into use and practise those ways of speaking which have been looked upon as obsolete and uncouth, and this either in common discourse or in writing. So that custom which exercises so unalterable an authority over the signification of words, that the Greek and Roman powers were too little to subdue it, and which for that reason hath by some been called a fantastical and an unjust tyrant, equally commanding both princes and common people; this custom, I say, of which even in Europe we complain so much, is submissive and humble in China, and is content to alter and give way when the emperor commands.

One would imagine that this unlimited power should often occasion very unfortunate events in the government, and indeed it sometimes hath, as nothing in this world is without its alloy of inconvenience. Yet so many are the provisions, and so wise the precautions which the laws have prescribed to prevent them, that a prince must be wholly insensible of his own reputa-

tion, and even interest, as well as of the public good, who continues long in the abuse of his authority.

For if he hath any regard for his reputation, there are three things which will prevail with him to govern by justice and not passion. First, the old lawgivers have from the first foundation of the government made this a standing maxim, that kings are properly the fathers of their people, and not masters placed in the throne only to be served by slaves. Wherefore it is that in all ages their emperor is called grand-father, and of all his titles of honour, there is none which he likes to be called by so well as this [Ta fou.] This idea of their prince is so deeply imprinted in the minds of his people, and of his Mandarines, that when they make any panegyrick in the praise of their emperor, it is upon the topic of his affection to his people. Their teachers and their philosophers constantly set forth in their books that the state is but a large family, and that he who knows how to govern the one is the best capable of ruling the other. So that if the prince neglects never so little the practice of this maxim, he may be a good warrior, an able politician, a learned prince, and yet meet with little or no esteem from his people. They do not form their character of their prince from these or such like qualities, his reputation encreases or diminishes with them, in proportion as he is or is not a father to them.

Secondly, Every Mandarin may tell the emperor of his faults, provided it be in such a submissive manner as is agreeable to that veneration and profound respect which is due to him; this is the manner they usually take to bring it about. The Mandarin who perceives any thing in the emperor's management disagreeable to their constitution or laws, draws up a request, in which, after having set forth the respect which

he bears towards his imperial majesty, he most humbly prays his prince that he will please to reflect upon the ancient laws and good example of the holy princes his predecessors: afterwards he takes notice wherein he apprehends that his prince has deviated from them.

This request lies upon the table among many other petitions which are daily presented, and which the emperor is obliged to read: if he does not hereupon change his conduct, he is put in mind of it again, as often as the Mandarin hath zeal and courage to do it, for they had need of a great deal of both who dare venture thus to expose themselves to their prince's indignation.

A little before I arrived at Peking, one who had an office in that court, which is appointed for the inspection into the mathematics, had the courage to advise the emperor in the aforesaid manner, concerning the education of the prince his son, setting forth that instead of breeding him up to learning and knowledge, his tutors made it their whole care and endeavour to make him expert in the business of war, to shoot with the bow, and to manage his arms. Another let the emperor know that he went too often from his palace, and that contrary to the customs of the antient kings he made too long stays in Tartary. This prince, who was one of the most haughty, as well as the most politic governors that ever sat in the throne, seemed to pay some deference and respect to their advice. Nevertheless, since these his journeys into Tartary contributed much to the preserving his health, the princes of his household begged of him to regard that more than the idle whimsies of particular men.

As for the mathematician who had troubled himself with what did not belong to him, the education of the

prince, he was turned out of his office, and the rest of his fellow-officers, though they had no hand in the business, were deprived of a year's salary. This method hath been practised for a long time in China, and their histories take notice that no means has been found so powerful as this to oblige their emperors, when they act amiss, to return to their duty, although this means proves often dangerous to those particular persons who make use of it.

Thirdly, If their princes have any regard for their reputation, the manner in which their histories are wrote, is alone sufficient to keep them within bounds. A certain number of men who for their learning and impartiality are purposely chosen for this affair, remark with all the exactness possible not only all their prince's actions but also his words; each of these persons by himself, and without communication with the others, as things fall out sets them down into a loose paper, and puts these papers through a chink into an office set apart for this purpose. In these papers both the emperor's virtues and faults are set down with the same liberty and impartiality. "Such a day (they say) the prince's behaviour was unseasonable and intemperate, he spoke after a manner which did not become his dignity. The punishment which he inflicted on such an officer was rather the effect of his passion, than the result of his justice. In such an affair he stopped the sword of justice, and partially abrogated the sentence passed by the magistrates." Or else, "He entered courageously into a war for the defence of his people, and for the maintenance of the honour of his kingdom. At such a time he made an honorable peace. He gave such and such marks of his love to his people. Notwithstanding the commendations given him by his flatterers, he was not

“puffed up, but behaved himself modestly, his words
 “were tempered with all the sweetness and humility
 “possible; which made him more loved and admired
 “by his court than ever.” And in this manner
 they set down every thing that occurs in his admini-
 stration.

But that neither fear on the one side, nor hope on
 the other, may bias these men to a partiality in the
 account they give of their prince, this office is never
 opened during that prince's life, or while any of his
 family sit in the throne. When the crown goes in a-
 nother line, which often happens, all these loose me-
 moirs are gathered together, and after they have com-
 pared them, to come to the more certain knowledge
 of the truth, they from them compose the history of
 that emperor, to propose him as an example to posteri-
 ty, if he have acted wisely, or to expose him to the
 common censure and odium of the people, if he have
 been negligent of his own duty and his people's good.
 When a prince loves honour and glory, and sees that
 it is not in the power of flattery and imposture to per-
 suade the people to give it him, he will then be cir-
 cumspect and cautious how he behaves himself during
 the whole reign.

Interest, which has a far greater command over some
 tempers than the love of reputation, is as great a mo-
 tive to the emperor to be guided by the antient cu-
 stoms, and to adhere to the laws. They are so whol-
 ly made for his advantage, that he cannot violate them
 without doing some prejudice to his own authority;
 nor can he make new and unusual laws, without ex-
 posing his kingdom to the danger of change and con-
 fusion. Not that the grandees of his court, or his par-
 liaments, how zealously soever they may seem to assert
 their antient customs, are easily provoked to a revolt,

or to make use of their prince's government, as an occasion to diminish his authority. Although there are some examples of this in history, yet they seldom occur, and whenever they do, it is under such circumstances as seem to go a great way toward their justification.

But such is the temper of the Chinese, that when their emperor is full of violence and passion, or very negligent of his charge, the same spirit of perverseness possesses also his subjects. Every Mandarin thinks himself the sovereign of his province or city, when he does not perceive it taken care of by a superior power. The chief ministers sell places to those who are unfit to fill them. The vice-roys become so many little tyrants. The governors observe no more the rules of justice. The people by these means oppressed and trampled under foot, and by consequence miserable, are easily stirred up to sedition. Rogues multiply and commit insolencies in companies; and in a country where the people are almost innumerable, numerous armies do in an instant get together, who wait nothing but an opportunity, under specious pretences, to disturb the public peace and quiet.

Such beginnings as these have occasioned fatal consequences, and have oftentimes put China under the command of new masters. So that the best and surest way for an emperor to establish himself in his throne, is to give an exact regard and an entire obedience to those laws, whose goodness have been confirmed by the experience of more than four thousand years.

This is the ordinary form of government which the laws prescribe. The emperor hath two sovereign councils; the one is called the extraordinary council, and is composed of princes of the blood only; the other, called the council in ordinary, has besides the

princes several ministers of state named Colaos admitted into it. These are they who examine all the affairs of state, and make their report to the emperor, from whom they have their final determination. Beside these there are at Peking six sovereign courts, whose authority extends over all the provinces of China, each of these courts have their different matters assigned to them, of which they are to take cognisance.

But because it is the emperor's interest to keep such considerable bodies as these so far under, as that it may not lie in their power to weaken the emperor's authority, or to enterprize any thing against the state; care is taken that though each of these six courts have their particular charges of which they are constituted sole judges, yet no considerable thing can be brought to perfection and maturity without the joint help and mutual concurrence of all these courts; I explain myself by the instance of war: the number of the troops, the quality of their officers, the march of the armies, are provided for by the fourth court, but the money to pay them must be had from the second. So that scarce any one thing of consequence to the state can be promoted without the inspection of many, and oft times of all the Mandarines.

The second means used by the emperor, for this purpose, is to place an officer in each of these courts, who has an eye to all their proceedings. He is not, it is true, of the council, yet he is present at all their assemblies, and informed of all their proceedings: we may call this officer an inspector. He either privately advertises the court, or else openly accuses the Mandarines of the faults which they commit in their private capacities as well as those which they commit in the execution of their office. He observes their actions, their behaviour, and even their words, so that

nothing escapes his notice. I am told that he who once undertakes this employ can never quit it for any other, that so the hopes of a better preferment may never tempt him to be partial to any one, nor the fear of losing his place frighten him from accusing those who misbehave themselves. Of these officers whom they call Colaos even the princes of the blood stand in awe; and I remember that one of the greatest of the nobility having built a house somewhat higher than the custom of China suffers, did of himself pull it down in a few days, when he had heard that one of these inspectors talked of accusing him.

As for the provinces they are under the immediate inspection of two sorts of vice-roys. One sort has the government of one province only. Thus there is one vice-roy at Peking, at Canton, or at Nanking, or in any other town but a little distant from the chief city of the province. Besides this, these provinces are under the government of other vice-roys, who are called Tsounto, and have under their jurisdiction two, or three, nay sometimes four provinces. There is no prince in Europe whose dominions are of so large extent as is the jurisdiction of these general officers; yet how great soever their authority may seem to be, they do in no wise diminish that of the particular vice-roys; and each of these two vice-roys have their particular rights so well settled and adjusted, that they never clash or contend with each other in their administrations.

These have all of them in their several lordships many courts, of the same nature with those at Peking already described, but are subordinate to them, so that from these they appeal to them: there are beside these several other inferior offices for the preparing business, or for finishing it according to the extent of their com-

millions. There are three sorts of towns, each of which have their particular governor, and a great number of Mandarines who administer justice; among which cities there is this difference, that those of the third sort or rank are subordinate to those of the second, as those of the second are to them of the first; these of the first rank are subject to the jurisdiction of the general officers of the capital cities, according as the nature of things require, and all the judges, be their quality what it will in the civil government, have their dependance on the vice-roy, in whom resides the imperial authority. He from time to time convenes the principal Mandarines of his province, to take cognisance of the good or bad qualities of the governors, lieutenants, and even inferior officers: he sends private dispatches to court to inform the emperor who misbehave themselves, who are either therefore deprived of their offices, or else cited to appear and offer what they have to say in their justification.

On the other hand the vice-roy's power is counterpoised by that of the great Mandarines who are about him, and who may accuse him when they are satisfied that it is necessary for the public good. But that which principally keeps him upon his guard is that the people, when evil intreated or oppressed by him, may petition the emperor in person for his removal, and that another may be ordered them. The least insurrection or disturbance is laid at his door, which if it continues three days he must answer for it at his peril. It is his fault, says the laws, if disturbances spring up in his family, that is, in the province over which he has the charge. He ought to regulate the conduct of the Mandarines under him, that so the people may not suffer by their ill management. When people like

their masters they do not desire to change them; and when the yolk is easy it is a pleasure to bear it.

But because private persons cannot easily come at the court, and because the just complaints of his people cannot always reach the ears of their prince, (especially in China where the governors easily corrupt with bribes the general officers, and they the supreme courts;) the emperor disperses up and down secret spies, persons of known wisdom and reputation; these in every province by their cunning management, inform themselves from the countrymen, tradesmen or others, after what manner the Mandarines behave themselves in the execution of their offices. When from their private but certain informations, or rather when by the public voice, which seldom imposes on us, they are acquainted with any disorder. Then they publicly own their commission from the emperor; they take up those criminal Mandarines, and manage the cause against them. This heretofore kept all the judges to their duty; but since the Tartars have been masters of China, these officers have been laid aside; in as much as some of them abused their commission, enriched themselves by taking money of the guilty to conceal their faults, and of the innocent, whom they threatened to accuse as criminal. Nevertheless, that so useful a means of keeping the magistrates to their duty may not be wholly lost, the emperor himself, who has a tender love for his subjects, hath thought it his duty to visit in person each province, and to hear himself the complaints of his people; which he performs with such a diligence as makes him the terror of his Mandarines, and the delight of his people. Amongst the great variety of accidents which have happened to him during those his progresses, they report that being once separated from his at-

tendants, he saw an old man weeping bitterly, of whom he enquired what was the occasion of his tears. Sir, said the old man, who did not know to whom he spoke, I have but one son, who was the comfort of my life, and on whom lay the whole care of my family, a Mandarin of Tartary has deprived me of him; which hath made me helpless at present, and will make me so as long as I live; for how can I, who am so poor and friendless, oblige so great a man as he to make me restitution? That is not so difficult as you imagine, said the emperor; get up behind me and direct me to his house who has done you this wrong. The good man complied without any ceremony, and in two hours' time they both got to the Mandarin's house, who little expected so extraordinary a visit. In the interim the guards, and a great company of lords, after a great deal of search made came thither, some of which attended without, others entered with the emperor, not knowing what the business was which brought him there. Where the emperor having convicted the Mandarin of the violence of which he was accused, condemned him on the spot to death; afterward turning round to the afflicted father who had lost his son: To make you a good recompence for your loss, says he, after a grave and serious manner, I give you the office of the criminal who is just now dead; but take care to execute it with equity, and let his punishment, as well as his crime, prove for your advantage, for fear lest you in your turn are made an example to others.

They have still a farther means to oblige the viceroy and other governors to a strict care of their charge, which expedient I do not believe any government or kingdom, though never so severe, did ever make use of. It is this, every governor is obliged from time to

time with all humility and sincerity to own and acknowledge the secret or public faults committed by himself in his administration, and to send the account in writing up to court. This is a more troublesome business to comply with than one readily imagines, for on one side it is an uneasy thing to accuse ourselves of those things which we know will be punished by the emperor, though mildly. On the other side it is more dangerous to dissemble them; for if by chance they are accused of them in the inspector's advertisement, the least fault which the Mandarin shall have concealed will be big enough to turn him out of his ministry. So that the best way is to make a sincere confession of one's faults, and to purchase a pardon for them by money, which in China has the virtue of blotting out all crimes, which remedy notwithstanding is no small punishment for a Chinese; the fear of such a punishment makes him oft-times exceeding circumspect and careful, and sometimes even virtuous against his own inclinations.

After these provisions which the laws make, as I have said, they give the following directions how to proceed in the business of punishing criminals. There is no need of having a warrant to carry them before the magistrate, nor that the magistrate should sit in a court of justice to hear the accusation and plea of the criminal. Such formalities as these are not insisted on there. Wherever the magistrate sees a fault, there he has power to punish it on the spot, be it in the street, in the highway or in a private house, it is all one; he may take up a gamester, a rook, or a debauchee, and without any more formalities he orders one of his attendants to give him twenty or thirty stripes: after which, as though nothing extraordinary had happened he goes on his journey without any concernment. Notwith-

standing this punishment the person damaged may accuse the same criminal again in a superior court, where he is tried, the result of which is usually a further punishment.

Farther, the plaintiff may in common cases bring his action in any higher magistrate's court, even before it has been pleaded in an inferior court. I mean, an inhabitant of a town of the third rank may forthwith apply himself to the governor of the capital city of the province, or even to the vice-roy, without having it examined before the governor of his own town; and when it once comes before a superior judge, the inferior ones may not take cognifance of it, unless it be deputed to them by those superior judges, as it often is. When the cause is of great consequence, there lies an appeal from the vice-roy to one of the supreme courts at Peking, according to the nature of the affair, where the cause is examined in one of the under offices, who make their report to the president of the supreme office, who gives sentence after he has advised with his assistants, and communicated his opinion to the Caloas who carry it to the emperor. Sometimes the emperor desires better information, sometimes gives sentence on the spot, and in his name the supreme court makes a brief of the sentence, and sends it to the vice-roys for them to put it in execution. A sentence pronounced in this manner is irrevocable, they call it the holy commandment; that is to say, the commandment which is without defect or partiality.

You will think it doubtless an inconceivable thing, that a prince should have time to examine himself the affairs of so vast an empire as is that of China. But besides that wars and foreign negotiations never spend his time, which in Europe is almost the sole business

of the councils, besides this, I say, their affairs are so well digested and ordered, that he can with half an eye see to which party he ought to incline in his sentence, and this because their laws are so plain that they leave no room for intricacy or dispute. So that two hours a day is time enough for that prince to govern himself an empire of that extent, that were there other laws might find employment for thirty kings. So true is it that the laws of China, are wise, plain, well understood, and exactly adequate to the particular genius and temper of that nation.

To give a general notion of this, I shall think it sufficient to remark to you three things, which are exceeding conducive to the public peace, and are as it were the very soul of the government. The first is the moral principles which are instilled into the people. The second is the political rules which are set up in every thing. The third is the maxims of good policy which are, or ought to be every where observed.

The first moral principle respects private families, and enjoins children such a love, obedience, and respect for their parents, that neither the severity of their treatment, the impertinency of their old age, or the meanness of their rank, when the children have met with preferment, can ever efface. One cannot imagine to what a degree of perfection this first principle of nature is improved. There is no submission, no point of obedience which the parents cannot command, or which the children can refuse. These children are obliged to comfort them when alive, and continually to bewail them when dead. They prostrate themselves a thousand times before their dead bodies, offer them provisions, as though they were yet alive, to signify that all their goods belong to them, and that from the

bottom of their heart they wish them in a capacity to enjoy them. They bury them with a pomp and expence which to us would seem extravagant, they pay constantly at their tombs a tribute of tears, which ceremonies they often perform even to their pictures, which they keep in their houses with all imaginable care, which they honour with offerings, and with as due respect as they would their parents were they yet alive. Their kings themselves are not excused this piece of duty, and the present emperor has been observant of it, not only to his predecessors of his own family, but even to those who were not. For one day when in hunting he perceived a far off the magnificent monument which his father had erected for Tcountchin, the last Chinese emperor, who lost his life and crown in a rebellion, he ran to the place, and fell on his knees before the tomb, and even wept, and in a great concern for his misfortune: “ O prince! (says he) O emperor, worthy of a better fate! you know that your destruction is no ways owing to us; your death lies not at our door, your subjects brought it upon you. It was them that betrayed you. It is upon them, and not on my ancestors, that heaven must send down vengeance for this act.” Afterward he ordered flambeaus to be lighted, and incense to be offered. During all which time he fixed his countenance on the ground, and arose not till all these ceremonies were over.

The ordinary term of mourning is three years, during which time the mourner can exercise no public office. So that a Mandarin is obliged to forsake his employ, and a minister of state his office, to spend all that time in grief. If a father be honoured after his death as a god, to be sure he is obeyed in his family like a prince, over whom he exercises a despotic pow-

er; as absolute master not only of his estate which he distributes to whom he pleases, but also of his concubines and children, of whom he disposes with that liberty and power that he may sell them to strangers when their behaviour displeases him. If a father accuses his son of any crime before a Mandarin, there needs no proof of it; it is supposed to be true that the son is in the fault if the father be displeased. This paternal power is of that extent, that there is no father but may take his son's life away, if he will stick to his accusation. When we seemed amazed at this procedure, we were answered: Who understands the merit of the son better than the father, who has brought him up, educated him, and such a long time observed all his actions? And again, can any person have a greater love, or a more sincere affection for him? If therefore he who knows his case exactly, and loves him tenderly, condemns him, how can we pronounce him guiltless and innocent? And when we objected that some persons have an inbred dislike of others, and that fathers who were men, as well as fathers, were capable of such antipathies against some of their children; they answered, that men were not more unnatural than savage beasts, the cruellest of which never destroyed their young ones for a frolic; but supposing there be such monsters among men, their children by their modesty and sweetness of temper must tame and soften them. But after all, say they, the love of their children is so deeply imprinted in the hearts of parents, that antipathy, or dislike, unless provoked and inflamed by the undutiful stubbornness and disorderly behaviour of their children, can never erase.

If it should happen that a son should be so insolent as to mock his parents, or arrive to that height of fury and madness as to lay violent hands on them; it is the

whole empire's concern, and the province where this horrible violence is committed is alarmed. The emperor himself judges the criminal. All the Mandarines near the place are turned out, especially those of that town, who have been so negligent in their instructions. The neighbours are all reprimanded for neglecting, by former punishments, to stop the iniquity of this criminal before it came to this height, for they suppose that such a diabolical temper as this must needs have shewed itself on other occasions, since it is hardly possible to attain to such a pitch of iniquity at once. As for the criminal there is no punishment which they think too severe. They cut him in a thousand pieces, burn him, destroy his house to the ground, and even those houses which stand near it, and set up monuments and memorials of this so horrible an insolence.

Even the emperors themselves cannot reject the authority of their parents without running the risk of suffering for it; and history tells us a story which will always make the affection which the Chinese have to this duty appear amiable. One of the emperors had a mother who managed a private intrigue with one of the lords of the court; the notice which was publicly taken of it, obliged the emperor to shew his resentment of it, both for his own honour and that of the empire: so that he banished her into a far distant province; and because he knew that this action would not be very acceptable to his princes and Mandarines, he forbid them all, under pain of death, giving him advice therein. They were all silent for some time, hoping that of himself he would condemn his own conduct in that affair; but seeing that he did not, they resolved to appear in it, rather than suffer so pernicious a precedent.

The first who had the courage to put up a request

to the emperor in this matter was put to death on the spot. His death put not a stop to the Mandarines' proceedings; for a day or two after another made his appearance, and to shew all the world that he was willing to sacrifice his life for the public, he ordered his hearse to stand at the palace gate. The emperor minded not this generous action, but was the rather more provoked at it. He not only sentenced him to death, but to terrify all others from following his example, he ordered him to be put to the torture. One would not think it prudence to hold out longer. The Chinese were of another mind, for they resolved to fall one after another rather than basely to pass over in silence so base an action.

There was therefore a third who devoted himself. He, like the second, ordered his coffin to be set at the palace gate, and protested to the emperor that he was not able any longer to see him still guilty of his crime. "What shall we lose by our death (says he) nothing but the sight of a prince, upon whom we cannot look without amazement and horror. Since you will not hear us, we will go and seek out yours and the empress your mother's ancestors. They will hear our complaints, and perhaps in the dark and silence of the night you will hear ours and their ghosts reproach you with your injustice."

The emperor being more enraged than ever at this insolence, as he called it, of his subjects, inflicted on this last the severest torments he could devise. Many others, encouraged by these examples, exposed themselves to torment, and did in effect die the martyrs of filial duty, which they stood up for with the last drop of their blood. At last this heroic constancy wearied out the emperor's cruelty; and whether he was afraid of more dangerous consequences, or was himself con-

vinced of his own fault, he repented, as he was the father of his people, that he had so unworthily put to death his children; and as a son of the empress he was troubled that he had so long misused his mother. He recalled her therefore, restored her to her former dignity, and after that the more he honoured her, the more was he himself honoured by his subjects.

The second moral principle which obtains among them, is to honour their Mandarines as they would the emperor himself, whose person the Mandarines represent. To maintain this credit the Mandarines never appear in public without a retinue, and face of grandeur that commands respect. They are always carried in a magnificent chair open, before them go all the officers of their courts, and round them are carried all the marks and badges of their dignity. The people, wherever they come, open to the right and left to let them pass through. When they administer justice in their palaces, no body speaks to them but on their knees, be they of what quality they will, and since they can at any time command any persons to be whipped, no one comes near them without trembling.

Heretofore when any Mandarin took a journey, all the inhabitants of the towns through which he passed ran in a crowd to meet him, and proffer their services, conducting him with all solemnity through their territory: now when he leaves his office which he has administered to the satisfaction of all men, they give him such marks of honour, as would engage the most stupid to love virtue and justice. When he is taking his leave in order to lay down his office, almost all the inhabitants go in the highways, and place themselves some here, some there for almost fourteen or fifteen miles together. So that every where in the road one sees tables handsomely painted, with satin table-



cloths, covered with sweet-meats, tea and other liquors.

Every one almost constrains him to stay, to sit down and eat or drink something. When he leaves one another stops him, and thus he spends the whole day among the applauses and acclamations of his people. And, which is an odd thing, every one desires to have something which comes from off him. Some take his boots, others his cap, some his great coat; but they who take any thing, give him another of the same sort, and before he is quit of this multitude, it sometimes happens that he has had thirty different pairs of boots on.

Then he hears himself called publick benefactor, the preserver and father of his people. They bewail the loss of him with wet eyes; and a Mandarin must be very insensible indeed, if he does not in his turn shed a tear or two, when he sees such tender marks of affection. For the inhabitants are not obliged to shew him this respect, and when they do not like the administration of a governour, they shew themselves as indifferent at his departure, as they do affectionate and sorry at the loss of a good one.

The extraordinary respect which children pay to their parents, and people to their governours, is the greatest means of preserving quietness in their families, and peace in their towns; I am persuaded that all the good order, in which we see so mighty a people, flows from these two springs.

The third principle of morality established among them is this, that it is very necessary that all people should observe towards each other the strictest rules of modesty and civility, that they should behave themselves so obligingly and complaisantly, that all their actions may have a mixture of sweetness and courtesy.

in them. This, say they, is that which makes the distinction between man and beast, or between the Chinese and other men: they pretend also that the disturbance of several kingdoms is owing to the rough and unpolished temper of their subjects. For those tempers which fly out into rudeness and passion, perpetually embroiled in quarrels, which use neither respect nor complaisance toward any, are fitted to be incendiaries and disturbers of the publick peace. On the contrary, people who honour and respect each other, who can suffer an injury, and dissemble or stifle it; who religiously observe that difference which either age, quality, or merit have made; a people of this stamp are naturally lovers of order, and when they do amiss it is not without violence to their own inclinations.

The Chinese are so far from neglecting the practice of this maxim, that in several instances they carry it on too far. No sort of men are excused from it; tradesmen, servants, nay even countrymen have their ways of expressing kindness and civility to one another; I have often been amazed to see footmen take their leave of each other on their knees, and farmers in their entertainments use more compliments and ceremonies than we do at our publick treats. Even the seamen, who from their manner of living, and from the air they breathe, draw in naturally roughness, do yet bear to each other a love like that of brothers, and pay that deference to one another, that one would think them united by the strictest bands of friendship.

The state, which has always, in policy, accounted this as most conducive to the quiet of the empire, has appointed forms of salutation, of visiting, of making entertainments, and of writing letters. The usual way of salutation is to lay your hands cross your breast, and bow your head a little. Where you would still show a

greater respect, you must join your hands together, and carry them almost to the ground, bowing your whole body; if you pass by a person of eminent quality, or receive such a one into your house, you must bend one knee, and remain in that posture till he whom you thus salute takes you up, which he always does immediately. But when a Mandarin appears in publick, it would be a criminal fauciness to salute him in any sort of fashion, unless you have occasion to speak to him: you must step aside a little, and holding your eyes on the ground, and your arms cross your sides, stay till he be gone past you.

Although very familiar acquaintance make visits without any ceremony, yet for those friends who are not so, custom has prescribed a set form of visiting. The visitor sends his servant before with a piece of red paper, on which is wrote his own name, and a great many marks of respect to the person he visits, according as his dignity or quality is. When this message is received, the visitor comes in, and meets with a reception answerable to his merit. The person visited sometimes stays for the visitor in the hall, without going out to meet him, or if he be of a much superior quality without rising from his seat: sometimes he meets the visitor at his door; sometimes he goes out into the court-yard, and sometimes even into the street to bring him in. When they come into view, they both run and make a low bow. They say but little, their compliments are in form, one knows what he must say, and the other how he must answer; they never beat their brains, like us, to find out new compliments, and fine phrases. At every gate they make a halt, where the ceremonies begin afresh, and the bows are renewed to make each go first; they use but two ways of speaking on this occasion, which are Tsin; that is “ pray

"be pleased to enter," and Poukan, "it must not be." Each of them repeats his word four or five times, and then the stranger suffers himself to be persuaded, and goes on to the next door, where the same thing begins anew.

When they come to the room where they are to stay, they stand near the door in a row, and every one bows almost to the ground; then follow the ceremonies of kneeling, and going on this or that side to give the right hand, then the chairs are saluted (for they have their compliments paid them as well as the men; they rub them to take all dust away, and bow in a respectful manner to them) then follow the contentions about the first place; yet all this makes no confusion. Use has made it natural to the Chinese, they know before what themselves, and what others are to do, every one stays till the others have done in their order what is expected, so that there happens no confusion or disturbance.

It must be owned that this is a great piece of fatigue, and after so many motions and different postures in which they spend a quarter of an hour before they are to sit down, it must be owned they have need enough of rest. The chairs are set so that every body sits opposite to one another; when you are fate, you must sit straight, not lean back, your eyes must look downward, your hands must be stretched on your knees, your feet even, not acrois, with a grave and composed behaviour, not to be over forward to speak. The Chinese think that a visit consists not in mutual converse so much as in outward compliment and ceremony, and in China the visitor may truly and properly say he comes to pay his respects, for oft-times there are more honours paid than words spoken.

A missionary did aver to me that a Mandarin made

him a visit, in which he spoke never a word to him. This is always certain that they never overheat themselves with discoursing, for one may generally say of them that they are statues or figures placed in a theatre for ornament. They have so little of discourse and so much of gravity.

Their speech is mighty submissive and humble, you will never hear them say, for example, "I am obliged to you for the favour you have done me," but thus, "The favour which my lord, which my instructor has granted to me, who am little in his eyes; or who am his disciple, has extremely obliged me." Again, they do not say, "I make bold to present you with a few curiosities of my country; but, the servant takes the liberty to offer to his lord a few curiosities which came from the mean and vile country. Again, not whatsoever comes from your kingdom or province is well worked; but whatsoever comes from the precious kingdom, the noble province of the lord is extraordinary fine, and exceeding well wrought." In like manner in all other cases, they never say I or you in the first or second person; "but me your servant, me your disciple, me your subject." And instead of saying you, they say "the doctor said, the lord did, the emperor appointed." It would be a great piece of clownishness to say otherwise, unless to your servants.

During the visit the tea goes round two or three times, where you must use a ceremony when you take the dish, when you carry it to your mouth, or when you return it to the servant. When you depart it is with the same ceremonies with which you came in, and you conclude the comedy with the same expence you began it. Strangers are very uncouth at playing their parts herein, and make great blunders. The

reasonable part of the Chinese smile at them and excuse them; others take exceptions at it, and desire them to learn and practice before they venture in publick. For this reason they allow ambassadors forty days to prepare for their audience of the emperor; and for fear they should miss any ceremony, they send them, during the time allowed, masters of the ceremonies, who teach them, and make them practice.

Their feasts are ceremonious even beyond what you can imagine, you would think they are not invited to eat, but to make grimaces. Not a mouthful of meat is eat, or a drop of wine drank but it costs an hundred faces. They have, like our concerts of musick, an officer who beats time, that the guests may all together in concord take their meat on their plates, and put it into their mouths, and lift up their little instruments of wood, which serve instead of a fork, or put them again in their places in order. Every guest has a peculiar table, without table-cloath, napkin, knife or spoon; for every thing is ready cut to their hands, and they never touch any thing but with two little wooden instruments tipped with silver, which the Chinese handle very dexterously, and which serve them for an universal instrument.

They begin their feasts with drinking wine, which is given to every guest at one and the same time in a small cup of China or silver, which cup all the guests take hold of with both hands: every one lifts his vessel as high as his head, presenting their service thereby to one another without speaking, and inviting each other to drink first. It is enough if you hold the cup to your mouth only without drinking during the time while the rest drink; for if the outward ceremonies are observed and kept, it is all one to them whether you drink or not.

After the first cup, they set upon every table a great vessel of hashed meat, or ragoo. Then every one observes the motions of the master of the feast, who directs the actions of his guests. According as he gives the sign, they take their two little instruments, brandish them in the air, and as it were present them, and after exercising them after twenty fashions which I cannot express, they strike them into the dish, from whence they cleverly bring up a piece of meat, which must be eat neither too hastily nor too slowly, since it would be a rudeness either to eat before others or to make them stay for you. Then again they exercise their little instruments, which at length they place on the table in that posture wherein they were at the first. In all this you must observe time, that all may begin and end at once.

A little after comes the wine again, which is drank with all the ceremonies aforesaid. Then comes a second mess, which they dip into as into the first, and thus the feast is continued until the end, drinking between every mouthful, till there have been twenty or four and twenty different plates of meat at every table, which makes them drink off as many cups of wine; but we must observe that, besides that I have said that they drink as much or as little as they will at a time, their wine cups are very little, and their wine is small.

When all the dishes are served, which are done with all imaginable order, no more wine is brought, and the guests may be a little more free with their meat, taking indifferently out of any of these dishes before them, which yet must be done when the rest of the guests take out of some of their dishes, for uniformity and order is always sacred. At this time they bring rice and bread, for as yet nothing but meat has been brought; they bring likewise fine broths made of flesh or fish, in

which the guests, if they think fit, may mingle their rice.

They sit at table serious, grave, and silent, for three or four hours together. When the master of the house sees they have all done eating, he gives the sign to rise, and they go aside for a quarter of an hour into the hall or garden to entertain and divert themselves. Then they come again to table, which they find set out with all sorts of sweetmeats, and dried fruits, which they keep to eat with their tea.

These customs so strictly enjoined, and so extremely troublesome, which must be performed from one end to the other of the feast, keeps all the guests from eating, who do not find themselves hungry till they arise from the table. Then they have a great mind to go and dine at home; but a company of strollers come and play over a comedy, which is so tedious that it wearies one as much as that before at the table did. Nor is tediousness the only fault, for they are commonly very dull and very noisy, no rules are observed, sometimes they sing, sometimes bawl, and sometimes howl, for the Chinese have little skill in making declamations. Yet you must not laugh at this folly, but all the while admire at the politeness of China, at its ceremonies, instituted, as they say, by the discretion of the antients, and still kept up by the wisdom of the moderns.

The letters which are wrote from one to another, are as remarkable for their civilities and ceremonies, which are as many and as mysterious as the others. They do not write in the same manner as they speak; the bigness of the characters, the distance between the lines, the innumerable titles of honour given to the several qualities of persons, the shape of the paper, the number of red, white or blue covers for the letter, according to the person's condition, and an hundred other

formalities puzzle sometimes the brain of the most understanding men amongst them, for there is scarce any one who is secretary enough to write and send one of their letters as it ought to be.

There are a thousand other rules practised by the better sort in ordinary conversation, which you must observe, unless you would be accounted a clown; and though in a thousand instances these things favour more of a ridiculous affectation than of real politeness, no one can deny nevertheless but that these customs, which people observe so exactly, do inspire into them a sweetness of temper, and a love of order. These three moral principles, that is, the respect which children pay their parents, the veneration which all pay the emperor and his officers, and the mutual humility and courtesy of all people, work their effect the better, because supported by a wise and well understood policy. The principle maxims of which are, as follow.

The first is, never to give any one an office in his own province, and that for two reasons; because, first, a Mandarin of ordinary parentage is usually despised by those who know his family. Secondly, because being brought into favour and repute, by the great number of his kindred and friends, he might be enabled either to make, or at least to support a rebellion, or at least it would be very difficult for him to execute justice with an universal impartiality.

The second maxim, is to retain at court the children of the Mandarines employed in the most considerable offices in the province, under pretence indeed of educating them well, but in reality keeping them as hostages, lest their fathers should fall from that duty which they owe the emperor.

The third maxim, is that when one goes to law, such a commissary is made use of as the emperor pleas-

es to name, unless the office or quality of the criminal gives him the liberty to refuse him. If the emperor dislikes the first sentence, he may commission new judges to re-examine it until the sentence be agreeable to his mind. For otherwise it would be in the power of money, or of artifice to save a man whose life would be noxious to the good of the state. On the other side, say they, we need not fear the prince's passion, who if he have a mind to take off a good man may find ways enough to do it without going so openly about it. But it is but fitting that there should be a means efficacious enough to rid the empire of an ill man.

The fourth maxim of policy is never to sell any place, but to bestow it always upon merit; that is to those of good life, and who by a diligent study have acquainted themselves with the laws and customs of their country. To this end informations are exhibited of the life and manners of the candidate, especially when a Mandarin is removed from an inferior to a superior office; as for their understanding the laws, they undergo so many examinations and trials of it, that it is impossible for an ignoramus to be thought understanding, so severe are the measures which they take.

When they resolve to set a child apart to learning, they put him to a master, for the towns of China are full of schools, where reading and writing are taught, which to learn well will take up some years. When the youth has made a pretty good progress in this, he is presented to a Mandarin of the lower order to be examined. If he writes a good hand, and makes their characters handsomely, he is admitted among those who apply themselves to the knowledge of books, and endeavour to obtain a degree, of which there are three sorts, which answer to our bachelor, master of arts, and doctor. As the fortunes of the Chinese do whol-

ly depend upon their capacity and understanding, so they spend their whole life in study. They say by heart all their staple books with a wonderful alacrity, they make comments on their laws: composition, eloquence, imitation and knowledge of their antient doctors, and the delicacy and politeness of the modern ones, from six to sixty are their constant employ. In some the quickness and readiness of wit saves them a great deal of labour, for some have been doctors at an age when others can write but indifferently; but these are heroes amongst the Chinese, of which one in an age is enough.

The examinations are strict, masters of arts are created by the principal Mandarines of the province; bachelors by those Mandarines assisted by a commissary from court; as for doctors they commence only at Peking: but because some who deserve this degree, have not wherewith to defray so expensive a journey, what is necessary for it, is bestowed on them gratis, that so poverty may not deprive the state of the service of those men who may prove useful and beneficial to it.

Every one's character is taken from his ability to invent or compose. For this purpose the candidates are shut up in a close room, without books, without any other paper than what is necessary for them to write on. All the while they are forbidden all manner of correspondents, at the doors are placed by the Mandarines guards, whose fidelity no bribes can corrupt; the second examination is yet more strict, for lest the commissary sent by the court should himself be byassed through favour or the hopes of gain, he is not suffered to see or speak with any person till the examination is over.

In creating the doctors, the emperor often engages himself; the present emperor is more feared by the

candidates than any of the other posers, not only for his nice exactness and rigorous justice, but for his extraordinary abilities in judging of any thing of this nature. When the doctors are named, they are presented to him; to the three principal of which he gives garlands of flowers, or any other marks of honour, to distinguish them from the rest; some of them likewise he chuses for members of his royal academy, from whence they never remove, unless unto posts of the greatest consideration and credit in the kingdom.

The great number of presents which they receive from their kindred and friends keeps the doctors from being poor. Every one hopes to make some advantage from his friendship; but lest high promotion should make them negligent, and sit loose to their studies; they still undergo several examinations, where if they appear to have been negligent, they certainly meet with severity and reproof; whereas if they have still continued to forward and improve their studies, they meet with a suitable encouragement and reward.

No small share of the public good is owing to this principle of policy. The youths, whom idleness and sloth never fail to corrupt, are by this constant employment diverted from ill courses, they have scarce time enough to follow their loose inclinations. Secondly, study forms and polishes their wits. People who never engage in arts and sciences, are always blockish and stupid. Thirdly, all offices are filled by able men, and if they cannot prevent that injustice which proceeds from the covetousness and corrupt affections of officers, at least they will take care to hinder that which arises from ignorance and immorality. Fourthly, since the places are given, the emperor may with greater justice turn out those officers whom he shall find undeserving. We ought indeed to punish every of-

fender; yet it would be natural to bear with a Mandarin who is negligent of his office for want of understanding or application, who is too mild or over severe; if taking away his place would ruin his family, whose whole fortune it may be was laid out in the purchase of it, when as if a place be disposed only by donation, the prince who gave it may easily without any disturbance take it from one, and gratify another with it.

Lastly, no fees are paid for the administration of justice. The judge whose office cost him nothing, and who has his salary stated, can require nothing of the parties at law: which impowers every poor man to prosecute his own rights, and frees him from being oppressed by the opulence of his adversary, who cannot be brought to do justly and reasonably because the other has not money.

The Chinese have established this as a fifth maxim of policy, never to suffer strangers to have any share in their administration. The small esteem they bear them, makes the Chinese use them so cursorily. They fancy that a mixture of natives and foreigners would bring them to contempt, and occasion nought but corruption and disorder. From thence also would spring particular grudges, making parties, and at last rebellions. For difference of people necessarily supposes difference of customs, languages, humour and religion. This makes them no longer children of the same family, bred up to the same opinions, and tempered with the same notions; and be there all imaginable care used in instructing and forming strangers, they are at most but adopted sons, who never have that implicit obedience and tender affection, which children by nature bear to their own parents. So that should foreigners be better qualified than natives, which you can never make the Chinese believe, they would fancy it for the good

of their country to prefer natives to them: and it is little less than a miracle in favour of christianity, that a few missionaries have been suffered to settle there.

This last piece of policy is extremely good when those of a false religion are kept out, which teaches rebellion and disturbance; itself being the product of caballing and riot, but the case is otherwise in christianity, whose humility, sweetness and obedience to authority, produces nought but peace, unity, and charity among all people. This is what the Chinese begin to be convinced of, having had trial of it for an whole age together. Happy were it if they would embrace it as a constitution equally necessary for the salvation of their souls, as conducive to the peace and good of their state.

Their sixth maxim is that nobility is never hereditary, neither is there any distinction between the qualities of people; saving what the offices which they execute makes: so that excepting the family of Confucius the whole kingdom is divided into magistracy and commonalty. There are no lands but what are held by socage-tenure, not even those lands which are destined for the Bonzes, or which belong to the temples of the idols. So that their gods, as well as men, are subject to the state, and are obliged by taxes and contributions to acknowledge the emperor's supremacy. When a vice-roy or governour of a province is dead, his children, as well as others, have their fortunes to make; and if they inherit not their father's virtue and ingenuity, his name which they bear, be it never so famous, gives them no quality at all.

The advantages which the state makes of this maxim are first, trading is in a more flourishing condition, which the laziness of the nobility is the likeliest means to ruin. Secondly, the emperor's revenues are en-

creased by it; because no estates are tax-free. In towns which pay poll-money no person is exempt. Thirdly, by this means families are hindered from ingratiating themselves with the populace, and so kept from establishing themselves so far in the people's favour, that it would be a difficulty to the prince himself to keep them within bounds. Lastly, it is a received opinion among the Chinese, that if an emperor would be obeyed he must lay his commands upon subjects, and not upon so many little kings.

Their seventh principle of policy is to keep up in peace, as well as war, great armies, as well to maintain a credit and respect from the neighbours, as to stifle or rather prevent any disturbance or insurrection which may happen at home. Heretofore a million of soldiers were set to guard their great wall. A less number also than that to garrison their frontiers and great towns would have been too little. Now they think it enough to keep garrisons in their most important towns.

Besides these standing forces, there are fifteen or twenty thousand men in each province, under the command of private officers; they have also soldiers to keep their islands, especially Haynan and Formosa. The horse-guards of Peking are above an hundred and sixty thousand. So that, I believe, in the greatest and securest peace the emperor has in pay and at muster no less than fifty hundred thousand effective men, all armed according to the custom of the country with scimeters and darts. They have but a very small infantry, and of those which they have there, are no pikemen, and very few musketeers.

Their soldiers are very graceful, and pretty well disciplined, for the Tartars have almost degenerated into Chinese, and the Chinese continue as they always

were, soft, effeminate, enemies of labour, better at making an handsome figure at muster or in a march, than at behaving themselves gallantly in an action. The Tartars begin with heat and briskness, and if they can make their enemies give ground in the beginning, then they can make their advantage of it; otherwise they are unable to continue an attack a good while, or to bear up long against one, especially if made in order and with rigour. The emperor, whom I have had the honour to speak with, who says nothing but what is proper, as he does nothing but what is great, gave this short character of them, they are good soldiers when opposed to bad ones, but bad when opposed to good ones.

The eighth maxim is concerning their rewards and punishments. Great men who have faithfully served their country never lose their reward; and because be a prince never so opulent, he can never have enough to reward all his subjects, this defect is made up by marks and titles of honour, which are very acceptable to the subjects, and no charge to the prince.

Those titles of honour are what they call the several orders of Mandarines. They say such an one is a Mandarin of the first rank, or the emperor has placed such an one in the first class of the Mandarines of the second rank, and in like manner of others. This dignity, which is merely honorary, makes them take place in assemblies, visits, and councils, but is no profit to them. To make these rewards of greater extent, which the people chuse much sooner than pensions, they are sometimes bestowed even upon the dead, who are oft-times made Mandarines after their funerals, who therefore fill sometimes the greatest places of honour amongst the nobility when the emperor cannot bestow upon them the meanest place among the living. They have of-

sometimes at the publick or prince's charge lofty monuments raised for them, and that court which looks after the publick expences judges what recompense shall be paid to their desert. These rewards are oft-times accompanied with elogies in their praise made by the emperor himself, which makes them and their family famous to all posterity. But the highest honour is to make them saints, to build them temples, and offer them sacrifices as to the gods of the country. By this means paganism has been mightily supported by the emperors, adoring themselves the work of their own hands, and paying worship and honour to them, who when alive would have been glad to be prostrate at their own worshippers feet.

They reward also in private men those virtuous actions which bring no publick advantage to the state. We read in history that temples have been raised to the memory of some maids who all their lives kept their chastity inviolable. And I myself have seen in several of their towns trophies with honourable inscriptions raised up for inhabitants of mean rank and degree, to publish to all the world their virtue and merit.

If the Chinese are very liberal in their rewards, they are as severe in their punishments even of the slightest faults; their punishments are adequate to their demerits. The usual punishment is the bastinado on the back. When they receive but forty or fifty blows they call this a fatherly correction. To which as well Mandarines as others are subject; this punishment is not accounted very scandalous, and after it is executed, the criminal must fall on his knees before the judge, and if able bow three times down to the ground, and give him humble thanks for taking this care of his education.

Yet this punishment is of that violence that one stroke is enough to fell one that is of a tender constitution; and oft-times persons die of it; it is true there are ways of softening this punishment when the execution of it is in court. The easiest is to bribe the executioners, for there are many of them; because lest the executioners weariness should lessen the punishment, after five or six strokes another succeeds, and so till the whole be performed. But when the criminal has by money made them his friend, they understand their business so well, that notwithstanding all the care which the Mandarines present can use, the punishment becomes light and almost nothing.

Besides this in the courts there are persons to be hired, who keep a good understanding with the officers. Who, upon a signal given, take the place of the criminal, who escapes among the croud, and receives his punishment. For money there are every where these sort of vicarious persons to be met with. For it is a trade at China, where several persons are maintained by the blows of the cudgel.

By such a trick as this Yam quam sien, a famous persecutor of christianity, escaped the just sentence of the judges. He engaged a paltry fellow for a large sum of money to take upon him his name, and go to the court of justice in his stead. He told him that let it come to the worst it was but a good cudgelling, and if after that he was imprisoned, there should be found out a way to redeem him thence. The poor fellow went according to agreement, and when the cryer called out aloud Yam quam sien, the fellow answered as loud, Here; his sentence was passed, and the Mandarin condemned him to death. The officers, who had been bribed, seized on him immediately, and according to custom gagged him; for after sentence the

criminal is not suffered to speak. Afterward he was brought to the place of execution, where the poor wretch suffered a miserable death.

The second sort of punishment is the Carcan, which differs from the former only in the place where the bastinadoes are given: in this they are given the criminal at one of the city gates or in the high-way; the punishment here is not so sharp, but the infamy is greater, and he who has once undergone this punishment can never more recover his reputation.

They have several different ways of inflicting death. Mean and ignoble persons have their heads cut off, for in China the separation of the head from the body is disgraceful. On the contrary, persons of quality are strangled, which among them is a death of more credit; if the crime be very notorious they are punished like mean persons, and sometimes their heads are cut off and hanged on a tree in the highways.

Rebels and traytors are punished with the utmost severity; that is to speak as they do, they cut them into ten thousand pieces. For, after that the executioner hath tied them to a post, he cuts off the skin all round their forehead, which he tears by force till it hangs over their eyes, that they may not see the torments they are to endure. Afterwards he cuts their bodies in what places he thinks fit, and when he is tired with this barbarous employment, he leaves them to the tyranny of their enemies, and the insults of the mob.

Often criminals are cruelly whipped till they expire. Lastly, the torture, which is the cruellest of all deaths, is here used; and generally the hands and fingers suffer most in it.

Ninthly, they think it good policy to forbid women from all trade and commerce, which they can only benefit by letting it alone; all their business lies within

doors, where they find continual employment in the education of their children. They neither buy nor sell; and one sees women so seldom in the streets, that one would imagine them to be all religiouses confined to a cloister. Princeesses never succeed to the crown, nor ever have the regency during the young prince's minority; and though the emperor may in private consult them, it is reckoned mean and ignoble to do it. In which thing the Chinese seem in my opinion less reasonable than in others. For wit and foresight is equally the portion of the one as of the other sex; and a prince is never so understanding as when he knows how to find out all his treasures wheresoever nature has placed them, nor ever so prudent as when he makes use of them.

Lastly, their tenth maxim is to encourage trade as much as possible through the whole empire. All the other policy is conducive to the plenty or convenience of their country; but this is concerned for the very lives of the people, who would be soon reduced to the last extremity if trade should once fail. It is not the people's care only, but the Mandarines also, who put out their money to trusty traders to make the best advantage of it. By this private way Oufanguay, the little king of Chenfi, who brought the Tartars into China, made himself so rich and powerful, that he was able himself to support for a long time the war against the emperor.

Good order in the inferior governments is as useful a part of policy to the state as any whatever; by these inferior governments I mean those of the cities, and of the several camps. All these are settled in China; for from the foundation of that empire the state has thought it worth while to look after even the most inconsiderable things.

Among persons of quality there never happens any dispute about taking place, because every one knows exactly what is due to his own, and to others quality; and it was a great surprise to every body to see about six or seven years ago a prince of the blood, and a Colao engaged in such a sort of dispute. The occasion of it was this; the laws ordain that when a Colao is about to speak to a prince of the blood he must bend the knee, but custom has laid as strong an obligation on the prince to take him up immediately.

The prince thought that an obliging custom though constantly practised by the royal family on several occasions ought not to prejudice his right by law. He did therefore give audience to a Colao on his knees, and never made any motion for him to rise. The minister of state in a great confusion to see himself kept so long in so humble a posture complained of it to the emperor, who assembled the council forthwith. They looked into the ceremonial to observe what they could find that would contribute to the deciding this novel case, but when they could find nothing therein serviceable to that end they were more perplexed than ever.

Finally, the council who were against innovations, judged that the practise ought not to be continued as before; and not freeing the Colaos from their obligation of speaking to the princes of the blood on their knees, they thought it requisite also that the princes should use that civility towards them as not to keep them in that posture long. "You cannot," said they to the Colao, "honour the princes too much, and you do not do well to omit any occasion where you can shew the respect you bear them." "Princes," added the emperor to him who had occasioned this dispute, "are by their own rank set high enough above the rest of mankind, not to need proudly to seek to de-

“baze them lower. They can want nothing to make
 “them honourable, but temper and modesty. When
 “you are denied the respect due to you, all the world
 “knows you have not what you ought to have; but
 “when you insist upon every little mark of respect, it
 “will make the world begin to enquire whether you
 “deserve it.” Thus both of them were reprimanded,
 and that no new laws might be made they let custom
 be their rule.

Every thing that belongs to the princes or Mandarines, is punctually stated; their pensions, their houses, the number of their servants, the shape and bigness of their sedans, and the badges of honour by which they are distinguished. So that when they come into publick their quality is presently known, and the respect which is due to them with as little trouble paid. When the Chinese governed the empire, even private men wore their marks of distinction; and there was no learned man but his degree and rank might be known by the fashion or colour of his garb.

The towns have their determinate figure; they ought all to be square as far as the ground they are built upon will suffer it; in such sort that the gates may be so built as to answer the four principal quarters of the world, that is the north, south, east, and west. The houses have thorough lights, and are esteemed ill built if their doors do not lie exactly parallel to one of the sides of the town.

Towns of the several orders have different bigness, the chief towns are nine or twelve miles round, those of the first rank are but six, those of the second or third orders are less in proportion. This rule nevertheless is not so universal as to admit of no exception. The streets are strait, generally laid out by the line, large, well paved, yet very inconvenient; because every per-

son of any account goes up and down them either on horseback or in a chair. The houses are low, of an equal height. The jealousy of the husbands would not suffer that their neighbours houses should be higher than their own, lest thereby their windows should overlook their court-yards and gardens.

The whole town is divided into four parts, and those again into several smaller divisions, each of which contain ten houses, over every one of which subdivisions an officer presides, who takes notice of every thing which passes in his little ward, tells the Mandarin what contentions happen, what extraordinary things, what strangers come thither or go thence. The neighbourhood is obliged to give mutual assistance, and in case of an alarm to lend one another an helping hand, for if any theft or robbery be committed in the night, the neighbourhood must contribute towards repairing the loss. Lastly, in every family the father is responsible for the disorders and irregularities committed either by his children or servants.

The gates of the cities are well looked after, and even in time of peace are shut up at the approach of night. In the day-time there are guards to examine all who come in; if he be a stranger, if he comes from another province, or from a neighbouring town, they know by his tone, by his mein, or his habit, which in every place are somewhat different. When they observe any thing extraordinary or suspicious, they take the person up, or inform the Mandarin of it. So that European missionaries, whose aspect is infinitely different from that of the Chinese, are known as soon as seen, and those who have not the emperor's approbation find it very difficult to make a long journey.

In certain places, as at Peking, as soon as night comes on they tie chains across the streets; the guards go the patrol up and down the chief streets, and guards

and sentinels are placed here and there. The horse go the rounds upon the fortifications; and wo be to him who is found then from home. Meetings, masquerades and balls, and such like night works are good, say the Chinese, for none but thieves and the mob. Orderly people ought at that time either to sit up providing for their family, or else take their rest, that they may be refreshed, and better able the next day to manage the business of the family.

Gaming is forbidden both to the commonalty and gentry. Which nevertheless hinders not the Chinese from playing, sometimes even so long as till they have lost all their estates, their houses, their children and their wives, which they sometimes hazard upon a card; for there is no degree of extravagance to which the desire of lucre and riches will not carry a Chinese. But besides that it is a disorder which the Tartars, since they became masters of China, have introduced amongst them, they take great heed to conceal their gaming; and by consequence the law which forbids it always flourishes, and is able to suppress great disorders.

What I have said concerning wives, that their husbands may sell them, or lose them at play; puts me in mind to give some account of the rules which their civil constitution rather than their religion has ordained concerning marriages; those who have a mind to marry do not, as among us follow their own fancies in their choice of a wife. They never see the woman they are about to have, but take her parents word in the case, or else they have their information from several old women who are as it were inspectors, but who are nevertheless in fee with the woman's friends to set her out more than she deserves, so that it is very seldom that they make a true description, or give a just character of her whom they go to view.

The woman's parents give money generally to these emissaries to oblige them to give a favourable character. For it is for the parents advantage that their daughter should be reputed handsome, witty, and genteel; because the Chinese buy their wives, and, as in other merchandises, they give more or less according to the good or bad properties of them.

When the parties are agreed about the price, the contract is made, and the money paid down. Then preparation is made on both sides for the nuptial solemnities: when the day of marriage is come, they carry the bride in a sumptuous chair before which go hautboys, drums and fifes, and after it follow her parents, and other particular friends of her family. All the portion which she brings, is her marriage garments, some cloaths and household goods, which her father presents her with. The bridegroom stands at his door richly attired waiting for her: he himself opens the sedan which was closely shut, and having conducted her into a chamber, delivers her to several women invited thither for that purpose, who spend there the day together in feasting and sporting, while the husband in another room entertains his friends and acquaintance.

This being the first time that the bride and bridegroom see each other, and both or one very often not liking their bargain, it is very often a day of rejoicing for their guests, but of sorrow for themselves. The women must submit though they do not like, because their parents have sold them, but the husbands sometimes are not so complaisant, for there have been some who when they first opened the sedan to receive the bride, repulsed by her shape and aspect have shut the chair again, and sent her and her parents and friends back again, willing rather to lose their money than enter upon so bad a purchase.

When the Tartars in the late war took Nanking, there happened a passage which made the Chinese merrry notwithstanding all their misfortunes. Among all the disorders which the victors committed in that province, they endeavoured to seize upon all the women they could to make money of them. When they took the chief city of that province, they carried all the women thither, and shut them up higgly piggly together in the magazines with other goods. But because there were some of all ages and degrees of beauty, they resolved to put them into sacks and carry them to market, and so sell them to any one at a venture ugly or handsome. There was the same price set upon every one, and for sixteen or eighteen shillings take which sack you will without opening it. After this manner the foldiers, who were ever insolent in prosperity, abused their victory, and approved themselves more barbarous in the most polite and civil city in the world, than they had been in the deserts of Tartary.

At the day of sale there came buyers enough. Some came to recover if haply they could their wives or children who were among these women, others were led thither through hopes that good fortune and a lucky chance would put a fortune into his hands. In short the novelty of the thing brought a great concourse from the adjacent places. An ordinary fellow who had but twelve shillings in the world, gave it and chose a sack as did the rest, and carried it off; when he was got out of the crowd, whether through curiosity, or a desire to relieve the person in the sack who complained, he could not forbear opening it. In it he found an old woman, whom age, grief, and ill treatment had made deformed to the highest degree; he was so confoundedly mad at it, that to gratify his passion and rage he was going to throw the old woman and sack

both together into the river, that the gratification of his passion might be some comfort to him for the loss of his money.

Then the good old gentlewoman said to him: Son, your lot is not so bad as you imagine; be of good cheer, you have made your fortune: take care only of my life, I will make yours happier than ever it has been yet. These words somewhat pacified him. Wherefore he carried her into a house hard by, where she told him her quality and her estate. She belonged to a Mandarin of note in the neighbourhood, to whom she wrote immediately. He sent her an equipage agreeable to her quality, and she carried her deliverer along with her, and afterwards was so good a friend to him, that he never had reason to complain that he had lost the two crowns which he laid out in the purchasing her.

But to return to the Chinese marriages, I must farther tell you, that a husband may not divorce his wife, excepting for adultery, and a few other occasions which seldom or never fall out; in those cases they sell them to whosoever will buy them, and buy another. Persons of quality never do thus, but common people do frequently. If a man has the boldness to sell his wife without just reason, both the buyer and seller are severely punished, yet the husband is not obliged to take her again.

Although a man be allowed but one wife, he may have as many concubines as he will; all the children have an equal claim to the estate, because they are reckoned as the wives' children, though they may be some of the concubines'; they all call the wife mother, who is indeed sole mistress of the house; the concubines serve and honour her, and have no manner of authority or power but what they derive from her.

The Chinese think it a strange thing that the Europeans are not thus allowed the use of women, yet they confess it is a commendable sign of moderation in them. But when we observed to them the troubles, quarrels, contentions, and jealousies which many women must needs raise in a family, they say nothing is without some inconvenience and disorder; but that perhaps there are more crosses in having but one, than in having many women. The best way they own is to have none at all.

Although the Chinese are extremely jealous to that degree that they suffer not their wives to speak in private even to their own brethren, much less give them liberty to enjoy all that freedom and public diversion which in Europe is esteemed only gallantry and curiosity: nevertheless there are husbands so very complaisant to their wives as to let them freely commit adultery, which permission some women make the condition of their marriage: Those who according to such agreement follow these courses (as there is a certain sort of people who do) have no manner of power to hinder debauchees from frequenting their houses, and from making ill use of the easiness or unruly passions of such women. But such families as these are abhorred by the Chinese, who think so ill of them, that their children though never so deserving or intelligent can never obtain any degree, or be employed in any honourable office.

Of all their civil institutions there is no one which costs the Chinese so much trouble as does the ordering of their time, and their holidays. There are in the emperor's service above an hundred persons, on purpose to regulate the kalendar, which they make a new every year, and with a great deal of ceremony send it up and down to the vice-roys of each province. They

regulate the number of months, which is sometimes twelve, sometimes thirteen, which are lunar months, and ought to agree with the sun's course. In these almanacs the equinoxes, solstices, and the sun's entry into each sign is set down: The eclipses of the sun or moon are there, and the time when visible at Peking or any of the principal cities. The planets' courses, their places in the ecliptic, their oppositions, conjunctions, and propinquity to any stars are described and indeed every thing else is well calculated, which astronomy has that is curious or excellent. They mix with this divers points of judicial astrology, which ignorance or superstition have invented, concerning happy or unhappy days, times proper for marriage, building, or undertaking journies. These prejudices generally guide the people; but the emperor, and all other men of sense are wiser than to mind any such trifles.

Although there be no public clocks as in Europe, the day is nevertheless divided into four and twenty parts which have all their particular names, and begin from midnight. They tell me that antiently they divided their day into twelve parts, each of which were subdivided into eight; which made the natural day consist of fourscore and sixteen, which were exactly distinguished in their calculations. But their sun-dials (and they have very antient ones) were divided into four general divisions, each of which contained four and twenty little subdivisions, which added to the four great divisions divided the whole circle into an hundred parts.

This sort of dialling seems very irregular, nor can I see for what use it was intended. Since they have received the new kalendar from the missionaries, they have regulated their dials by hours, and reckon their

time almost as we do; only we must take notice that instead of two hours they reckon but one, so that their natural day consists of but twelve hours, the names of which diversly combined with ten other terms which they have invented, make a revolution of sixty, which serves them instead of a cycle to mark their different years. I dare not trouble you with particular enumerations which would be tedious, and are in foregoing relations sufficiently explained.

As for the people, they are not very nice herein; they content themselves with knowing the time of the sun's rising and setting, and noon. In the night they make use of bells and drums which are very often founded, and serve to distinguish the night into five watches.

The civil government of the Chinese does not only preside over the towns, but extends also over the highways, which they make handsome and easily passable. The passages for their water are in several places fenced in with stone walls for the convenience of travelling, over which there are a great number of bridges, which unite the towns and the fields together. Canals are also cut for the water to pass through all the towns of the southern provinces, to make their ditches more secure, and the towns more pleasant. In low and marshy grounds, they throw up prodigious long banks which keep their roads in those parts good; to perform which they stick at no cost, cutting a passage even through mountains when they stand in their way.

The road from Signanfou to Hamtchoum is one of the strangest pieces of work in the world. They say, for I myself have never yet seen it, that upon the side of some mountains which are perpendicular, and have no shelving, they have fixed large beams into them,

upon the which beams they have made a sort of balcony without rails, which reaches through several mountains in that fashion; those who are not used to these sort of galleries, travel over them in a great deal of pain, afraid of some ill accident or other. But the people of the place are very hazardous: they have mules used to these sort of roads, which travel with as little fear or concern over these steep and hideous precipices as they could do in the best and plainest heath. I have in other places exposed myself very much by following too rashly my guides.

One cannot imagine what care they take to make the common roads convenient for passage. They are fourscore feet broad, or very near it; the soil of them is light and soon dry when it has left off raining. In some provinces there are on the right and left hand causeways for the foot passengers, which are on both sides supported by long rows of trees, and oft-times terraced with a wall of eight or ten feet high on each side, to keep passengers out of the fields. Nevertheless these walls have breaks, where roads cross one the other, and they all terminate at some great town.

There are several wooden machines made like triumphal arches set up in the roads about a mile and a half distant from each other, about thirty feet high, which have three doors, over which is wrote upon a large frieze in characters so large as may be read at almost half a quarter of a mile distance, how far it is from the town you left, and how far to the town you are going to. So that you have no need of guides here, for you may by these directions see what place the road leads to, and from whence you came, how far you have already gone, and how far you have yet to go.

The great care which they have taken to lay out all these distances by the line, makes the account which

these inscriptions give to be pretty sure; yet they are not equal, because the miles in some provinces are longer than in others. It has happened likewise that some of these arches being ruined and consumed by decay and time, have not been set up exactly in the same place; but generally speaking they serve for a good measure of the highways, besides that in several places they are no small ornament.

On one side of these ways about the same distance are fixed little towers made of earth cast up, on which they set up the emperor's standard; near it is a lodge for soldiers or country militia. These are made use of in time of rebellion, or indeed at any other time, to carry any express if occasion be, or to hand letters from one to another; but especially to take care to stop highwaymen and robbers.

Every man who goes by armed is obliged to give an account whence he came, whither he is going, and upon what business, and must shew his pass. Beside these guards in case of an alarm give a helping hand to travellers, and stop all those who are suspected or accused of robbery. Among the mighty number of inhabitants which are in China a great part of which scarce know how to get a subsistence, a body would imagine that abundance must need turn thieves; yet one may travel there with as great safety as here. I have travelled there six thousand miles up and down through almost all the provinces, and was never but once in danger of being robbed. Four strange horsemen followed me a whole day together, but the roads were so full of travellers up and down that they could never get the coast clear for a quarter of an hour together, and so fell short of their aim.

Their posts are as well regulated as ours in Europe are, at the emperor's sole charge, who for that end

maintains a great number of horse. The courtiers go from Peking for the capital cities; the vice-roys of which as soon as they have received the dispatches from court, send them forthwith by other couriers to the towns of the first rank: from whence they are by these governors conveyed to those of the second rank under their jurisdiction; and from thence they are transmitted to the towns of the third rank. It is true these posts were not established for the conveyance of private letters, yet the postmasters for a little money undertake to carry letters for private men, as they always do for the missionaries, who find it as sure a way as that used in Europe, and much less chargeable.

As it is a matter of importance that the emperor's orders be quickly transmitted, so it is a great part of the Mandarin's care to see that the roads be good; and the emperor to keep them the more strictly to this, spreads a report that he intends shortly to visit this or that province. The governors of those provinces spare no charge or pains to repair those roads, because it not only concerns their fortunes, but sometimes their life, if this care be not omitted.

As I once passed just by a village of the third rank, in the province of Chenfi, they told me that the governor had just hanged himself through despair lest he should not have time enough to repair a road through which the emperor was to pass to the capital town. The emperor nevertheless never went the journey, so that the Mandarin might have saved his life by a little patience. But yet all the care which the Chinese can use, will never prevent a mighty inconvenience which happens to those who travel in their roads.

The soil of China is mighty light, and very much beaten by the vast multitudes who travel, some on foot, some on camels, others in litters, and again others in

chariots, so that the roads are perfectly ground into very fine powder; when this is raised by travellers, and carried about by the winds, it is enough to blind all passengers if they have not masks or veils on them. Through these clouds you must continually make your way, and suck them in instead of air, during whole journeys together. When the weather is hot, and the wind in one's face, scarce any one except a native can withstand it: I have sometimes been forced to desist from my journey and come back again.

But of all their wholesome institutions there is nothing which contributes so much to the keeping up peace and order, as does their method of levying the emperor's revenue. They are not troubled in China with such swarms of officers and commissioners as we are. All the estates there are measured, and all the families registered; and whatsoever the emperor is to have by excise on goods, or tax upon persons, is publicly known, every body brings in what is due from him, to the Mandarines or governors of the towns of the third rank, for there is no particular receiver appointed. Those who neglect to bring in their dues, do not lose their estates by confiscation, which would be to punish the innocent of that family with the guilty; but the persons so offending suffer imprisonment, and undergo the bastinadoe till they have made satisfaction.

These Mandarines of a lower rank, give in an account of what they receive to a general officer of the province, who accounts with the court of Peking, which looks after the public exchequer. A great part of the revenue is disbursed up and down the provinces in pensions, salaries, soldiers' pay, public buildings: what is over is carried to Peking, to maintain the em-

peror's court, and other expences in that town, where the emperor keeps in pay above an hundred and sixty thousand regular troops, to whom, as well as to the Mandarines, is given out every day meat, fish, rice, pease, and straw, according to every one's rank, besides their constant pay, which they regularly receive.

That which comes from the southern provinces is alone sufficient to answer this expence, this they bring by water in the emperor's vessels: yet they are so jealous lest the revenue should fall short at any time of the disbursements, that in Peking there are magazines of rice before hand sufficient for three years. Which will keep a great while if it be well fanned and mixed, and although it looks not so well, nor tastes so pleasantly as new rice, yet it is much more wholesome and nourishing.

This numerous army about the emperor, well looked after, duly paid, and exactly disciplined, one would think should awe all Asia, yet their idleness, and the small use they ever have occasion to make of their weapons, does contribute to weaken them as much as their natural effeminacy. The western Tartars do not value their numbers a straw, and frequently say in derision of them, that the neighing of a Tartary horse is enough to rout all the Chinese cavalry.

Yet they take all possible care to have good soldiers, for they take no officers into the guards, till they have made trial of their stoutness, skill, and dexterity in military affairs. They are regularly examined, so that as learned men have their doctors to examine them, so these have also their professors.

These officers do regularly exercise their companies, they form them into squadrons, march them, teach them to divide their files to march through narrow passages, shew them to give the onset, to rally at the

found of the cornet or trumpet; besides they are very dexterous in managing their bow, or handling their scymitar: yet soon broke, and by the least thing in the world put into disorder. The occasion of this I apprehend to be, because in the education of their youth they never instil into them principles of honour and bravery, as we do as soon as ever they are big enough to know what weapons are. The Chinese are always talking to their children of gravity, policy, law, and government; they always set books and letters in their view, but never a sword into their hands. So that having spent their youthful days behind the counter, or at the bar, they know no other courage but that of defending obstinately an ill cause, and are listed into the soldiery on no other consideration but that they hope there will be no occasion for fighting. The Chinese policy hinders hereby a great many domestic feuds and disturbances: but at the same time it does expose its subjects hereby to the insults of foreigners, which is ten times worse.





Of the RELIGION and WORSHIP of the CHINESE.

IN the empire of China there are three principal sects; the sect of the learned, who follow the doctrine of the ancient books, and look upon Confucius as their master; that of the disciples of Lao kien, which is nothing but a web of extravagance and impiety; and that of idolaters, who worship a divinity called Fo, whose opinions were translated from the Indies into China about thirty two years after our Saviour's crucifixion.

The first of these sects only make profession of being regular students, in order to advance themselves to the degrees and dignities of the empire on account of merit, wit and learning, proper for the conduct of life, and government of the empire.

The second has degenerated into a profession of magic and enchantment; for the disciples of this sect boast of the secrets of making gold, and of the rendering persons immortal.

The third is nothing but a heap of fables and superstitions brought from the Indies into China, and maintained by the Bronzes, who deceive the people under the appearance of false piety; they have introduced the belief of the transmigration of souls, and promise more or less happiness in proportion to the liberality that is shewn to themselves.

To give some notion of these different sects I shall follow the order of time in which they took their rise, and observe successively their condition among the people.

It is universally believed by every person who has

searched after the original of an empire so ancient as China, that Noah's sons were scattered abroad in the eastern part of Asia; that some of the descendants of this patriarch penetrated into China about two hundred years after the deluge, and laid the foundation of this extensive empire; that instructed by tradition, concerning the grandeur and power of the supreme Being, they taught their children, and through them their numerous posterity, to fear and honour the Almighty Creator of the world, and to live agreeable to the law of nature written in their hearts.

Of this we find traces in their ancient and valuable books, which the Chinese call, by way of eminence, The Five Volumes, the canonical or classical books of the highest rank, which they look upon as the source of all their learning and morality.

However these books are not treatises of religion purposely made with a design to instruct the people, for they contain only part of their history: The authors do not attempt to prove what they advance, but only draw natural consequences from principles already allowed, and lay down these opinions as fundamental truths on which all the rest are built.

To speak in general it appears that the drift of these classical books was to maintain peace and tranquillity in the state by a regulation of manners, and an exact observation of the laws; for the attainment of which the ancient Chinese judged two things necessary to be observed, viz. the duties of religion, and the rules of good government.

The chief object of their worship is the supreme Being, Lord and chief Sovereign of all things, which they worshipped under the name of Chang ti, that is Supreme Emperor, or Tien, which, according to the Chinese, signifies the same thing; "Tien (say the in-

“terpreters) is the spirit that presides in heaven, because heaven is the most excellent work produced by the first cause;” it is taken also for the material heavens, but this depends upon the subject to which it is applied: The Chinese say that the father is the Tien of the family, the viceroy the Tien of the province, and the emperor the Tien of the kingdom, &c. They likewise pay an adoration, but in a subordinate manner, to inferior spirits depending on the supreme Being, which, according to them, preside over cities, rivers, mountains, &c.

If from the beginning of the monarchy they applied themselves to astronomy, their design in the observation of the stars was to be acquainted with their motions, and to solve the appearances of the visible Tien, or heaven.

As for their politics, which consisted in the observation of regularity and purity of manners, they reduced them to this simple maxim, viz. That those who command should imitate the conduct of Tien in treating their inferiors as their children, and those who obey ought to look upon their superiors as fathers.

But did they regard this Tien, who is the object of their worship, as an intelligent being, lord and creator of heaven and earth, and all things? Is it not likely that their vows and homage were addressed to the visible and material heaven, or at least to a celestial energy void of understanding, inseparable from the identical matter of heaven? But this I shall leave to the judgment of the reader, and content myself with relating what is learnt from the classical books.

It appears from one of these canonical books, called Chu king, that this Tien, or first being, the object of public worship, is the principle of all things, the father of the people, absolutely independent, almighty, om-

niscient, knowing even the secrets of the heart, who watches over the conduct of the universe, and permits nothing to be acted contrary to his will; who is holy without partiality, a rewarder of virtue in mankind, supremely just, punishing wickedness in the most public manner, raising up and casting down the kings of the earth according to his own pleasure; that the public calamities are the notices which he gives for the reformation of manners, and that the end of these evils is followed with mercy and goodness; as for instance when a dreadful storm has made havock with the harvest and the trees, immediately after an illustrious innocent is recalled from banishment, justified from slander, and re-established in his former dignity.

One sees there the solemn vows that they make to the supreme Being for obtaining rain in a long drought; or for the recovery of a worthy emperor when his life is despaired of; these vows, as history relates, are generally heard, and they acknowledge that it is not the effect of chance that an impious emperor has been struck with lightening, but that it is the visible punishment of heaven designed as an example to mankind.

The variety of events are attributed only to Tien, for they speak of him chiefly when vice is punished, and when it is not they suppose it one day will, and always threaten wicked persons in prosperity: One may see by these books that the chief of the nation are fully persuaded that the Tien, by prodigies or extraordinary appearances, gives notice of approaching miseries wherewith the state is threatened, that men may reform their lives as the surest means of appeasing the anger of heaven.

It is said of the emperor Tcheou that he rejected all the good thoughts inspired by Tien, that he made no

account of the prodigies by which Tien gave notice of his ruin if he did not reform his life: and when there is mention made of the emperor Kie they say, if he had changed his conduct after the calamities sent from on high, heaven would not have depopulated the empire: They report that two great emperors, founders of two powerful dynasties, admired by posterity for their rare virtues, had a great conflict in their own minds when there was a debate upon their ascending the throne; on the one side they were solicited by the grandees of the empire, and by the people, and perhaps even by private motives of ambition hard to be distinguished from those of a more specious sort; on the other side they were with-held by the duty and fidelity that a subject owes to his prince, though much and deservedly hated.

This inward conflict and uncertainty that troubled their repose proceeded from the fear of displeasing Chang ti, either by taking up arms as they were urged, or by refusing to take them up to free the people from the oppression under which they groaned, and to put a stop to an infinite number of crimes; by this proceeding they acknowledged their dependence to be on a master who forbids unfaithfulness, hates tyranny, loves the people as a father, and protects those that are oppressed.

Almost all the pages of the canonical books, and especially of the Chu king, cease not to inspire this just dread as the most proper curb for the passions, and the most certain remedy against vice.

There likewise appears what idea these princes ought to form of the justice, holiness, and goodness of the supreme Lord; in the times of public calamities they were not satisfied with only addressing their vows to Tien, and offering sacrifices, but they applied them-

selves carefully to the examination of their secret faults, which had drawn down this punishment from Tien; they examined if they were not too expensive in their habits, too delicate at their tables, too magnificent in their equipage and in their palaces, all which they resolved to reform.

One of these princes acknowledges sincerely, That he had not followed the solitary thoughts inspired by Tien: Another reproaches himself for neglect of application to business, and too much regard for innocent amusements, and he looks upon these faults as likely to provoke the anger of Tien, and meekly acknowledges these to be the source of public calamities.

In the canonical book, called Tchun tsiou, mention is made of the misfortunes of a prince as so many punishments of Tien, who to make the chastisement still greater rendered him insensible to his disgrace.

The Chu king speaks often of a master who presides over the government of his dominions, who has an absolute empire over the designs of mankind, and conducts them to wise and just ends, who rewards and punishes mankind by other men, without any abridgment of their liberty.

This persuasion was so common that princes, naturally jealous of their own honour, never attributed the success of their government to themselves, but referred it to the supreme Lord that governs the universe.

Almost from the beginning of the monarchy it was appointed that the emperor, soon after his exaltation, should humble himself so far as to till the earth, and that the crop arising from his cultivation should be offered in sacrifice to Tien: It is found in Chu king that the same emperor, of whom I have been speaking, hav-

ing neglected this ceremony attributes the public calamities to his negligence.

There is represented in the same book the wisest of their emperors in a suppliant posture before Chang ti, to divert the miseries wherewith their descendants are threatened: An emperor of the same race declares, That his illustrious ancestors, notwithstanding their extraordinary talents, could not have governed the empire, as they have done, without the assistance of the sage ministers that Tien had given them.

It is still farther observable that they attribute nothing to Chang ti, which does not become the supreme Lord of the world; they attribute to him power, providence, knowledge, justice, goodness, clemency; they call him their father and lord, they honour him with worship and sacrifices worthy of the supreme Being, and by the practice of every virtue; they likewise affirm that all outward adoration must fail in pleasing Tien, if it does not proceed from the heart, and the inward sentiments of the soul.

It is said in Chu king that Chang ti clearly beholds all things, that he sees from the highest heavens what is done here below, that he makes use of our parents to bestow upon us the material part, but that he himself gives an understanding mind, capable of reflexion, which raises us above the rank of brutes; that to offer an acceptable sacrifice, which is not sufficient for the emperor to whom this function belongs, joins the priesthood to the royal dignity, for it is likewise necessary that he be either upright or penitent, and that before the sacrifice he should expiate his faults with fasting and tears; that we cannot fathom the depths of his designs and counsels, and yet we ought not to believe that he is too exalted to attend to what is done below; that he himself examines all our actions, and that he

has set up a tribunal in our own consciences whereby we are judged.

The emperors have always thought themselves chiefly obliged to observe the primitive rites, the solemn functions of which belong to them alone, as heads of the nation: Thus they are emperors to govern, masters to teach, priests to sacrifice, and all this to the end that the imperial majesty being humbled in the presence of his court, in the sacrifices that he offers in the name of the empire to the Lord of the universe, the majesty of the supreme Being should still shine more resplendent, and that by this means no earthly splendor might be thought to equal his.

Fo hi, who is supposed to be cotemporary with Phaleg, was one of the heads of the colony which came to settle in this part of the East, and who is acknowledged to be the founder of the Chinese monarchy; he had nothing more at heart than to give public marks of a religious veneration for the supreme Being; he kept in a domestic park six sorts of animals to serve as victims in his sacrifices, which he solemnly offered twice a year at the two solstices, at which time the tribunals left off business, and the shops were shut up, nor was it permitted on these days to undertake any long journey; they were to think of nothing else but joining with the prince to honour Chang ti: The book intitled Li ki, calls these solemnities the festivals of gratitude to Tien.

Chin nong, who succeeded Fo hi, was not content with the two sacrifices alone, he appointed two others at the equinoxes, that in the spring to implore a blessing on the fruit of the earth, that in the autumn after the harvest was over, to offer the first fruits to Chang ti; and as Fo hi had fed six sorts of animals for sacrifice, Chin nong, through a prudent emulation, culti-

vated the fields with his own hands, and offered the corn and the fruit at the same sacrifices.

Hoang ti, who ascended the throne after the death of Chin nong, had greater zeal than his predecessors, for fearing lest bad weather should hinder him from making the usual sacrifices in the open air, he built a large temple that sacrifices might be offered in all seasons, and the people instructed in the principal duties.

The empress Loui tson, wife of Hoang ti, took upon her the care of nourishing silkworms, and making silks fit for ornaments on these solemn occasions: Without the south gate was inclosed a large quantity of arable land, from whence were gathered corn, rice and other fruits designed for sacrifice; and without the north gate was another great inclosure full of mulberry-trees, wherein were nourished abundance of silkworms; the same day that the emperor went to till the ground with the principal courtiers, the princess went to her mulberry-grove with the ladies of her court, animating them by her example to make silks and embroidery, which she set apart for religious uses.

The empire becoming elective none were raised to the throne but the sons of kings distinguished for their wisdom, or wise men who were associates in the government; the choice never fell but upon such as performed the duties of religion with veneration: It is an honour to the throne, as it is written in Chu king, that he whom Chang ti chooses to govern mankind should represent his virtues upon earth, and be his most perfect image.

This motive alone caused Hoang ti to consent that his son should be successor with the title of Chao hao, that is of young Fo hi, because from his youth he had been

the faithful imitator of the virtues of the first founder of the empire, Tai hao fo hi.

The sequel made it appear that they were not deceived in their choice; he increased the pomp and solemnity of the sacrifice offered to Chang ti by harmonious concerts of music; his reign was peaceable and quiet except the last part, which was disturbed by the conspiracy of nine tributary princes, who endeavoured to unhinge the religious worship and the government of the state, by destroying that regular subordination established by the first kings.

To the fear of Chang ti they were desirous of substituting the fear of spirits, and so had recourse to magic and enchantments; they pretended to disturb houses with malignant spirits, and terrified the people with their delusions: The people assembling in the temple on the solemn days that the emperor sacrificed, made it resound with their clamours, tumultuously requiring that sacrifice should likewise be offered to these spirits.

The next emperor began by extirpating the race of the nine enchanter, who were the principal authors of the tumult; he appeased the minds of the people, and re-established order in the sacrifices.

Having reflected on the inconvenience of assembling an active murmuring people in the same place where the emperor sacrificed, he separated the place of instruction from that of sacrifices, and established two great Mandarines as presidents, choosing them from among the sons of the deceased emperor, one of whom was to look after the ceremonial, and the other took care of the instructions of the people.

He likewise regulated the choice of the victims, and took care that they should not be lame or defective, that they should be of the same sort of animals

appointed by Fo hi, as likewise well fed, and of colour agreeable to the four seasons wherein the sacrifices were made; in a word he regulated their age and size.

Ti ko, nephew of Tchuen hio, was raised to the throne by the suffrages of all degrees in the kingdom, and he did not apply less than his uncle to the worship of Chang ti, and to the religious observation of the ceremonies: It is said in the annals of this prince that the empress Yuen kiang, who was barren, accompanying the emperor to a solemn sacrifice, prayed to Chang ti for children with so much fervency that she conceived almost at the same time, and ten months after brought into the world a son called Heou tsie, who was the progenitor of a glorious posterity, and famous for a great number of emperors, which his family yielded to China.

There is room for wonder that so prudent a prince as Ti ko did not choose for successor neither this miraculous infant, nor Yao, which he had by his second queen, nor Ki lie son of the third queen, and that he should prefer to these young princes, already so worthy on account of their virtues, his other son named Tchi, whom he had by his fourth queen, in whom there was no quality worthy of the throne; but he did not reign very long.

It is said in the book, intitled Chang kien, that the providence of Chang ti watched over the welfare of the state, and that by his appointment the unanimous suffrages of the people deposed this wicked prince to place the virtuous Yao in his room, who joined the quality of legislator to that of emperor, and became a pattern for all succeeding princes.

In the sixtieth year of his reign the people being greatly multiplied, and the beautiful plains quite co-

vered with water, supposed by some to be the remainder of the universal deluge, the great Yu applied himself to drain off the waters into the sea, to level the inequality of the fields, and divide them among the people.

Nine years after this great emperor thought of taking an associate in the empire, and appoint him to be his successor. "I perceive no merit in my nine sons," said he to his ministers, and therefore find out a man, "no matter of what family, provided he is truly wise and steadily virtuous."

They mentioned to him a young man who lived in the country, called Chun, who had been ill used by his parents and relations, and bore their injurious treatment with mildness and patience, and this man the emperor approved of.

When he was in possession of the throne he applied himself first of all to pay his solemn homage to Chang ti, after which he enacted wise laws, on which the government of the empire is founded; he created Mandarines, and gave excellent precepts upon the five principal duties of the king and the subject, father and children, husband and wife, elder and younger, and of friends among themselves; insomuch that, from the greatest to the smallest, every one immediately knew whether he ought to command or obey.

His example gave great weight to his precepts, for when all persons saw his respectful submission to Yao, whom he looked upon as his father and master, they were all inclined to put in execution such wise institutions.

Yao died twenty-eight years after the adoption of Chun, and the sorrow for the loss of so great a prince was universal: Chun now reigning alone divided the offices among several wise men of known capacity, af-

ter the example of Yao; he chose no successor in his own family, but appointed the sage Yu, who had the general approbation.

Yu the Great did not forget a duty which he believed to be of the highest nature, for the worship of Chang ti was never more observed than in his reign; he even attempted to prevent the negligence which might cool the zeal of posterity, for which reason he established Mandarines at court, and in the provinces, as so many sages, whose business was to represent to the emperors their obligation to worship Chang ti, and to give them, when it was necessary, useful instructions concerning the practice of the nine royal virtues.

In the reign of Tching tang seven years' famine having reduced the people to the greatest misery, the emperor had offered several sacrifices to appease the wrath of heaven without success, he therefore resolved to offer himself as a victim to appease the anger of Tien; he divested himself of his imperial ensigns, and went with the grandees of the court to a mountain some distance from the city, where with a bare head and naked feet, in the posture of a criminal, he prostrated himself nine times before the supreme Lord of the universe.

“ Lord (said he) all the sacrifices that I have offered to implore thy clemency have been in vain, and therefore it is doubtless I myself that have drawn down so many miseries on my people: Dare I ask what my fault is? Is it the magnificence of my palace, the delicacies of my table, or is it the number of my concubines, which however the laws allow me? I am desirous of repairing all these faults by modesty, frugality and temperance; and if this is not sufficient I offer myself a victim to justice, let

“me be punished, but my people spared; I shall be contented that the thunderbolt be aimed at my head, if at the same time the rain falls upon the plains, that there may be a remedy for the miseries of the empire.” His prayers were heard, the air was darkened with clouds, refreshing showers watered the earth, and afterwards produced a plentiful harvest.

From these instances it appears that, from the foundation of the empire by Fo hi, the supreme Being was commonly known by the name of Chang ti and Tien, who was the object of public worship, and as it were the soul and *primum mobile* of the government of the nation; that the supreme Being was feared, honoured, revered, and this not only by the people, but by the graudees of the empire, and the emperors themselves; and it will be sufficient to say that, according to the assertions of the canonical books, the Chinese nation for the space of two thousand years acknowledged, revered, and honoured with sacrifices a supreme Being, and sovereign Lord of the universe.

If the ancient teachers of the Chinese doctrine are compared with the heathen sages, there will appear a great difference between them, for the latter only taught virtue to give themselves a superiority over the rest of mankind; besides they dogmatized in so haughty and ostentatious a manner, that it was plain they sought less the discovery of truth than to display their own talents; while on the other hand the teachers of the doctrine, inculcated in the canonical books, were emperors and prime ministers, whose virtue gave great weight to their instructions, who observed themselves the same laws which they imposed upon others, and conveyed their moral doctrine without the subtilties and sophisms so commonly used by others.

It would be doubtless an injury to the ancient Chinese, who followed the law of nature which they received from their fathers, to tax them with irreligion, because they had not a knowledge of the Divinity so clear and distinct as the Christian world; this would be to require too much of these people, who could not be instructed, as we are, with the precepts of the gospel.

It is true that though the canonical books often exhort men to fear Tien, and though they place the souls of virtuous men near Chang ti, yet it does not appear that they have spoken clearly of the punishments in the life to come; in like manner though they affirm that the supreme Being created all things, yet they have not treated it so distinctly as to judge whether they mean a true creation, a production of all things out of nothing; but though they are silent with relation to this, they have not affirmed it to be a thing impossible, nor, like certain Greek philosophers, assert that the matter of the universe is eternal.

Though we likewise do not find that they have treated explicitly concerning the state of the soul, but have only confused notions relating to this matter, yet it cannot be doubted but they believe that souls exist when the body ceases to act; and they also believe the certainty of apparitions, of which that related by Confucius is an instance.

This philosopher declared to his most familiar disciples, that for several years he had seen in a dream the celebrated Tcheo kong, son of Ven vang, to whom the empire was indebted for so many excellent instructions; and it is observable that the learned Tchu ki, so famous under the dynasty of Song, being asked if Confucius spoke of a dream or a true apparition, answered without hesitation, That he meant a true apparition;

however Tcheou kong had been dead six hundred years when he appeared to Confucius.

That which has contributed greatly to the preservation of the religion of the early ages in China is, that there has been a supreme tribunal established, with full authority to condemn or suppress any superstition that may arise, which is called The tribunal of rites.

This precaution of the Chinese would have been effectual, if the mind of man was not so narrow and liable to be seduced; the strongest dykes, being only the work of men, cannot resist very violent inundations; but the reason why the body of philosophers in China have been idolaters contrary to their own consciences, is through fear of a people who were in love with idols, and had too much the ascendent in public affairs, in so much that the ancient doctrine of the Chinese has found the tribunal that I just mentioned its only support, and through the assistance of its decrees has still continued the prevailing sect.

Whatever veneration the Chinese nation has had for its greatest emperors, it has never paid adoration to any but the supreme Being; and though it has discovered esteem and veneration for the memory of great men, who have distinguished themselves by their virtues and services, it has rather chosen to preserve their memory by tablets than by statues.

However the troubles which happened in the empire, the civil wars which divided it, and the corruption of manners, which became almost general, were very like to have suppressed the ancient doctrine, had not Confucius revived it by giving fresh reputation to the ancient books, especially to the Chu king, which he proposed as an exact rule of manners.

I have already spoken of the reputation acquired by this philosopher, who is still looked upon as the chief

doctor of the empire, and yet in his time arose the sect of Tao sseë.

The author of this sect came into the world about two years before Confucius, and the doctrine that he taught was agreeable on account of its novelty, and however extravagant it might appear to reasonable men, yet it was countenanced by some of the emperors, and a great number of other persons, which gave it reputation.

Of the Sect of the T A O S S E ë.

LAO KIUN is the name of the philosopher who gave rise to this new sect, and if you credit his disciples his birth was very extraordinary, he not coming into the world till forty years after his conception: His books are still extant, but, as it is supposed, much disguised by his followers, though there still remain maxims and sentiments worthy of a philosopher upon moral virtue, the avoiding honours, the contempt of riches, and the happy solicitude of a soul who raising itself above terrestrial things, believes that it has a sufficiency in itself.

Among the sentences there is one that is often repeated, especially when he speaks of the production of the world: “Tao (says he) or Reason, hath produced
“one, one hath produced two, two have produced
“three, and three have produced all things.”

The morality of this philosopher and his disciples is not unlike that of the Epicureans; it consists in avoiding vehement desires and passions capable of disturbing the peace and tranquillity of the soul; and, according to them, the attention of every wise man ought to be, to pass his life free from solicitude and

uneasiness, and to this end never to reflect on what is past, nor to be anxious of searching into futurity.

They affirm that to give one's self up to ruffling care, to be busied about great projects, to follow the dictates of ambition, avarice, and other passions, is to labour more for posterity than ourselves, and that it is madness to purchase the happiness of others at the expence of our own repose and pleasure; that with respect to our own happiness our pursuits after it should be moderate, and our desires not too violent, because whatever we look upon as our happiness ceases to be so if it is accompanied with trouble, distaste, or inquietude, and if the peace of the soul is never so little disturbed.

For this reason those who belong to this sect affect a calm which suspends, as they say, all the functions of the soul; and as this tranquillity must needs be disturbed by the thoughts of death, they boast of inventing a liquor that has the power of rendering them immortal: They are addicted to chymistry, and search after the philosopher's stone; they are likewise fond of magic, and are persuaded that by the assistance of the demons they invoke they can succeed in their desires.

The hope of avoiding death prevailed upon a great number of the Mandarines to study this diabolical art; the women especially being naturally curious, and exceeding fond of life, pursued these extravagancies with eagerness; at length certain credulous and superstitious emperors brought this impious doctrine in vogue, and greatly multiplied the number of its followers.

The emperor Tsin chi hoang ti, an inveterate enemy to learning and learned men, was persuaded by

these impostors that they had actually found the liquor of immortality, which was called Tchang feng yo.

You ti, the sixth emperor of the dynasty of Han, was wholly addicted to the study of magical books under a leader of this sect; a great number of these pretended doctors flocked to court at this time, who were famous for the magic arts, and this prince losing one of his queens that he doated on to distraction, and being inconsolable for her loss, one of these impostors, by his enchantments, caused the deceased queen to appear before the emperor, at which he was surprized and terrified, and by this means more strongly attached to the impieties of this sect: He several times drank the liquor of immortality, but at last perceived that he was as mortal as ever, and being ready to expire lamented too late his fond credulity.

The new sect suffered no prejudice on account of the emperor's death, for it found protectors among the princes of the same dynasty; two of their most famous doctors were authorised to propagate the worship paid to a demon in a great number of temples already erected through the empire; these false doctors distributed in all places the small images that represented the croud of spirits and men that they had ranked among their gods, and sold them at a high price.

This superstition increased in such a manner, under the emperors of the dynasty of Tang, that they gave the ministers of this sect the honourable title of Tien seë, that is, Heavenly Doctors; the founder of this line erected a superb temple to Lao kiun, and Hiuen tsong, the sixth emperor of the same dynasty, caused his statue to be carried in a pompous manner into the palace.

The successors of the head of this sect are always honoured with the dignity of chief Mandarines, and they

reside in a town of the province of Kiang si, where they have a magnificent palace: A great concourse of people flock thither from the neighbouring provinces to get proper remedies for their diseases, or to learn their destiny, and what is to happen in the remainder of their lives, when they receive of the Tien sseë a billet filled with magical characters, and go away well satisfied without complaining of the sum they pay for this singular favour.

But it was chiefly under the government of the Song that the doctors of this sect were greatly strengthened; Tchintsong the third emperor of this dynasty was ridiculously led away with their tricks and forgeries; these impostors, during a dark night, had hung up a book on the principal gate of the imperial city, filled with characters and magical forms of invoking demons, and gave out that this book was fallen from heaven; the credulous prince, with great veneration, went on foot to fetch it, and after receiving it with deep humility carried it triumphantly into the palace, and enclosed it in a gold box, where it was carefully preserved.

These Tao sseë were the persons who introduced into the empire the multitude of spirits till then unknown, whom they revered as deities independent of the supreme Being, and to whom they gave the name of Chang ti; they even deified some of the ancient kings, and paid them divine homage.

This abominable sect in time became still more formidable by the protection of the princes, and by the passions of the grandees whom it flattered, and by the impressions of wonder or terror that is made upon the minds of the people.

The compacts of their ministers with demons, the lots which they cast, the surprising effects of their ma-

gical arts infatuated the minds of the multitude, and they are still extremely prejudiced in their favour; these impostors are generally called to heal diseases, and drive away demons.

They sacrifice to this spirit of darkness three sorts of victims, a hog, a fish, and a bird; they drive a stake in the earth as a sort of charm, and trace upon paper odd sort of figures, accompanying the stroke of their pencil with horrible grimaces and frightful cries.

Sometimes a great number of profligate fellows are sold to these ministers of iniquity, who follow the trade of divination; though they never have seen the person before who consults them, they tell his name and all the circumstances of his family, where his house stands, how many children he has, their names and age, and a hundred other particularities which are strangely surprising to weak and credulous minds, such as the vulgar are among the Chinese.

Some of these conjurers, after they have made their invocations, cause the figures of the chief of their sect, and their idols to appear in the air; formerly they could make a pencil write of itself without any body touching it, and that which was written upon paper or sand was the answer which they desired, or else they would cause all the people of the house pass in review in a large vessel of water, and there they shew the changes that shall happen in the empire, and the imaginary dignities to which they shall be raised who embrace their sect; in short they pronounce mysterious words without meaning, and place charms in houses and on men's persons: Nothing being more common than to hear these sort of stories, it is very likely that the greatest part are only illusions, but it is not credible that all should be so, for there are in reality ma-

ny effects that ought to be attributed to the power of demons.

The thinking people among the Chinese laugh at these stories as so many fictions.

Of the Sect of Fo, or Foë.

FOR the space of two hundred and seventy years the emperors of the dynasty of Han possessed the imperial throne, and about sixty-five years from the birth of Christ the emperor Ming ti introduced a new sect into China still more dangerous than the former, and has made a much more rapid progress.

This prince happened to dream one night, and among other things there occurred to his mind a sentence which Confucius often repeated, viz. "That the Most Holy was to be found in the West;" upon this he sent ambassadors into the Indies to discover who this saint was, and to seek for the true law which he there taught; the ambassadors supposed they had found him among the worshippers of the Idol Fo or Foë, and they transported this idol into China, and with it the fables wherewith the Indian books were filled.

This contagion, which began in the court, soon got ground in the provinces, and has spread through all the empire, wherein magic and impiety had already made too great havoc.

It is hard to say in what part of the Indies this idol was, and if the extraordinary things that its disciples relate of it are not so many fables purposely invented, one would be apt to believe, with St. Francis Xavier, that he was rather a demon than an ordinary man.

They relate that he was born in that part of the Indies which the Chinese call Chung tien cho, that his

father was the king of this country, and that his mother was called Mo ye, and died soon after he was born; when she conceived she almost constantly dreamed that she had swallowed an elephant, and hence arise the honours that the kings of the Indies pay to white elephants, and often make war to gain possession of this animal.

Hardly (say they) was this monster separated from his mother, but he stood upright and walked seven paces, pointing with one hand to the heaven, and the other to the earth; nay he likewise spoke and pronounced distinctly these following words, “There is none
“but myself in the heaven or on the earth that ought
“to be adored.”

At the age of seventeen he married three wives, and had a son called by the Chinese Mo heou lo; at the age of nineteen he forsook his wives, and all earthly cares, to retire into a solitary place, and put himself under the guidance of four philosophers called by the Indians, Joghi; at thirty he was wholly inspired by the divinity, and became Fo or pagod, as the Indians call him, looking upon himself as a god; he then applied himself wholly to propagate his doctrines, the devil always helping him out at a dead lift, for by his assistance he did the most wonderful things, and by the novelty of his miracles filled the people with dread, and procured himself great veneration; the Chinese have described these prodigies in several large volumes, and represented them in several cuts.

It is scarcely credible how many disciples this chimerical god gained, for they reckon eighty thousand who were busy in infecting all the East with impious tenets; the Chinese call them Ho chang; the Tartars, Lamas; the Siamese, Talapoins; the Japanese, or rather the Europeans, Bonzes: Among this great num-

ber of disciples there were ten of greater distinction as to rank and dignity, who published five thousand volumes in honour of their master.

However this new god found himself mortal as well as the rest of mankind, for at the age of seventy-nine the weakness of his body gave him notice of his approaching end, and then to crown all his impieties he broached the venom of atheism.

He declared to his disciples that till that moment he had made use of nothing but parables, that his discourses were so many enigmas, and that for more than forty years he had concealed the truth under figurative and metaphorical expressions, but being about to leave them he would communicate his true sentiments, and reveal the mystery of his doctrine: "Learn then (said he to them) that the principle of all things is emptiness and nothing; from nothing all things proceeded, and into nothing all will return, and that is the end of all our hopes;" but his disciples adhered only to his first words, and their doctrine is directly opposite to atheism.

However, the last words of this impostor laid the foundation of that celebrated distinction, which is made in his doctrine into exterior and interior, of which I shall speak hereafter: His disciples did not fail to disseminate a great number of fables after his death, and easily persuaded a simple and credulous people that their master had been born eight thousand times, that his soul had successively passed through different animals, and that he had appeared in the figure of an ape, a dragon, an elephant, &c.

This was plainly done with a design to establish the worship of this pretended god under the shape of various animals, and in reality these different creatures, through which the soul of Fo was said to have passed,

were worshipped in several places; the Chinese themselves built several temples to all sorts of idols, and they multiplied exceedingly throughout the empire.

Among the great number of disciples that this chimerical deity made, there was one more dear to him than all the rest, to whom he trusted his greatest secrets, and charged him more particularly to propagate his doctrine; he was called Moo kia ye; he commanded him not to amuse himself with bringing proofs and tedious arguments to support his doctrine, but to put, in a plain manner, at the head of his works which he should publish these words, "It is thus that I have learned."

This Fo speaks, in one of his books, of a master more ancient than himself, called by the Chinese, O mi to, whom the Japanese, by corruption of the language, have termed Amida; it was in the kingdom of Bengal that this other monster appeared, and the bonzes pretend that he attained to such great sanctity, and had such great merit, that it is sufficient at present to invoke him to obtain pardon for the greatest of crimes; on this account the Chinese of this sect are heard continually to pronounce these two names, O mi to, Fo; they think that the invocation of these pretended deities purifies them in such a manner that they may afterwards give a loose to all their passions, being persuaded that it will cost them nothing but an invocation to expiate their most enormous crimes.

The last words of Fo, when he was dying, gave rise to a sect of atheists, but the greatest part of the bonzes could not lay aside the prejudices of their education, and so persevered in the first errors their masters had taught.

There were others who endeavoured at a reconciliation between them, by calling one the exterior doc-

trine, and the other the interior; the first was more suitable to the capacity of the people, and prepared their minds to receive the second, which was suitable to none but elevated minds, and the better to convey their thoughts they made use of the following example:

The exterior doctrine, say they, is with relation to the interior what the frame is with respect to the arch that is built upon it; for the frame is only necessary to support the stones while the arch is building, but as soon as it is finished it becomes useless, and they take it to pieces; in the same manner the exterior doctrine is laid aside as soon as the interior is embraced.

What then is the exterior doctrine which contains the principles of the morality of the bonzes, which they are very careful to enforce? They say there is great difference between good and evil; that after death there will be rewards for those that have done well, and punishments for those that have done evil; that there are places appointed for the souls of both, wherein they are fixed according to their desert; that the god Fo was born to save mankind, and to direct those to the way of salvation who had strayed from it; that it was he who expiated their sins, and procured them a happy birth in the other world; that there are five precepts to be observed, the first is, not to kill any living creature; the second is, not to take what belongs to others; the third prohibits impurity, the fourth lying, and the fifth drinking of wine.

But especially they must not be wanting to certain charitable works which they prescribe: Use the bonzes well, say they, and furnish them with the necessaries of life; build their monasteries and temples, that by their prayers and the penances that they impose for the expiation of your sins, you may be freed from the

punishments that are due. At the funeral obsequies of your relations burn gilt and silver paper, and garments made of silk, and this in the other world shall be changed into gold, silver, and real habits: By this means your departed relations will want nothing that is necessary, and will have wherewith to reconcile the eighteen guardians of the infernal regions, who would be inexorable without these bribes, and if you neglect these commands you must expect nothing after death but to become a prey to the most cruel torments, and your soul, by a long succession of transmigrations, shall pass into the vilest animals, and you shall appear again in the form of a mule, a horse, a dog, a rat, or some other creature still more contemptible.

It is hard to conceive what an influence the dread of these chimeras has over the minds of the credulous and superstitious Chinese; this will appear in a better light from a story that was related by P. le Compte, and which happened to himself when he lived in the province of Chen si.

“ They called me one day to baptize a sick person,
 “ who was an old man of seventy, and lived upon a
 “ small pension given him by the emperor: When I
 “ entered his room, he said, I am obliged to you, my
 “ father, that you are going to deliver me from a hea-
 “ vy punishment: That is not all, replied I, baptism
 “ not only delivers persons from hell, but conducts
 “ them to a life of blessedness. I do not comprehend,
 “ replied the sick person, what it is you say, and per-
 “ haps I have not sufficiently explained myself; you
 “ know that for some time I have lived on the empe-
 “ ror’s benevolence, and the bonzes, who are well in-
 “ structed in what passes in the next world, have as-
 “ sured me that out of gratitude I should be obliged
 “ to serve him after death, and that my soul will in-

“ fallibly pass into a post-horse to carry dispatches out
 “ of the provinces to court: For this reason they ex-
 “ hort me to perform my duty well, when I shall
 “ have assumed my new being, and to take care not
 “ to stumble, nor wince, nor bite, nor hurt any body;
 “ besides, they direct me to travel well, to eat little,
 “ to be patient, and by that means move the compas-
 “ sion of the deities, who often convert a good beast
 “ into a man of quality, and make him a considerable
 “ Mandarin: I own, father, that this thought makes me
 “ shudder, and I cannot think on it without trembling,
 “ I dream of it every night, and sometimes when I am
 “ asleep I think myself harnessed, and ready to set out
 “ at the first stroke of the rider; I then wake in a
 “ sweat, and under great concern, not being able to
 “ determine whether I am a man or a horse; but a-
 “ las! what will become of me when I shall be a horse
 “ in reality? This then, my father, is the resolution
 “ that I am come to: They say that those of your re-
 “ ligion are not subject to these miseries, that men
 “ continue to be men, and shall be the same in the
 “ next world as they are in this: I beseech you to re-
 “ ceive me among you, I know that your religion is
 “ hard to be observed, but if it was still more difficult
 “ I am ready to embrace it, and whatever it cost
 “ me I had rather be a Christian than become a beast.
 “ This discourse and the present condition of the sick
 “ person excited my compassion, but reflecting after-
 “ wards that God makes use of simplicity and igno-
 “ rance to lead men to the truth, I took occasion to
 “ undeceive him in his errors, and to direct him in
 “ the way of salvation; I gave him instructions a long
 “ time, and at length he believed, and I had the con-
 “ solation to see him die not only with the most rati-

“onal sentiments, but with all the marks of a good
“Christian.”

It is easy to see that if the Chinese are the dupes of a doctrine so absurd and ridiculous as the transmigration of souls, the bonzes, who propagate it with so much zeal, draw no small advantage from it: It is exceeding useful to support all their deceitful tricks by which they gain so many charitable contributions, and enlarge their revenues; having their extraction from the dregs of the people, and being maintained from their infancy in an idle profession, they find this doctrine proper to authorize the artifices that they make use of to excite the liberality of the people.

One may judge of this the better from the following relation of P. le Compte.

“Two of these bonzes, said he, one day perceiving
“in the court of a rich peasant two or three large
“ducks prostrating themselves before the door, began
“to sigh and weep bitterly; the good woman, who
“perceived them from her chamber, came out to learn
“the reason of their grief: We know, said they, that
“the souls of our fathers have passed into the bodies of
“these creatures, and the fear we are under that you
“should kill them will certainly make us die with
“grief. I own, said the woman, that we were de-
“termined to sell them, but since they are your pa-
“rents I promise to keep them.”

This was not what the bonzes wanted, and therefore they added, “Perhaps your husband will not be
“so charitable as yourself, and you may rest assured
“that it will be fatal to us if any accident happens to
“them.

“In short, after a great deal of discourse, the good
“woman was so moved with their seeming grief that
“she gave them the ducks to take care of, which they

“ took very respectfully after twenty several protestations, and the self same evening made a feast of them for their little society.”

These sort of people are dispersed throughout the empire, and are brought up to this trade from their infancy: These wretches, to preserve their sect, purchase children of seven or eight years old, of which they make young bonzes, instructing them in their mysteries fifteen or twenty years; but they are generally very ignorant, and there are very few that understand the doctrines of their own sect.

All the bonzes are not equally honourable, for they are of different degrees, some are employed in collecting alms, others, but their number is small, have gained the knowledge of books, and speak politely, and their business is to visit the learned, and to insinuate themselves into the good graces of the Mandarines; there are likewise among them venerable old men, who preside over the assemblies of women, but these assemblies are uncommon, and not used in many places.

Though the bonzes have not a regular hierarchy, yet they have their superiors, whom they call Ta ho chang, that is great bonzes, and this rank to which they are raised greatly adds to the reputation which they have acquired by their age, gravity, meekness and hypocrisy. There are in all places monasteries of these bonzes, but they are not all equally frequented by a concourse of people.

There are in every province certain mountains wherein there are idol-temples, which have greater credit than the rest; they go very far in pilgrimage to these temples, and the pilgrims, when they are at the foot of the mountain, kneel down and prostrate themselves at every step they take in ascending up: Those who cannot go on pilgrimage desire some of their

friends to purchase a large printed sheet, marked with a certain coin by the bonzes: In the middle of the sheet is the figure of the god Fo, and upon his garment and round about a great number of small circles; the devotees have hung on his neck and round his arm a sort of bracelet, composed of a hundred middle-sized beads and eight large ones; on the top is a large bead in the shape of a snuff-box; when they roll these beads upon their fingers they pronounce these mysterious words, O mi to, Fo, the signification of which they themselves do not understand: They make above an hundred genuflexions, after which they draw one of these red circles upon a sheet of paper.

They invite the bonzes, from time to time, to come to the temple to pray, and to seal and make authentic the number of circles which they have drawn; they carry them in a pompous manner to funerals in a little box sealed up by the bonzes; this they call Lou in, that is, a passport for travelling from this life to the next: This passport is not granted for nothing, for it generally costs several taels; but, say they, there ought to be no complaint of this expence, because they are sure of a happy voyage.

Among the temples of these false gods there are several famous for the beauty and magnificence of their structure, and for the strange shapes of their idols; there are some so monstrous that the poor Chinese, as soon as they see them, fall prostrate on the earth, and beat their forehead several times against it out of fear and dread: As the bonzes have no other view than to get money, and as whatever their reputation may be, they are in reality nothing but a collection of the dregs of the empire; they are well acquainted with the art of cringing before every body; they affect a mildness, complaisance, humility, and a modesty which deceive

at first sight: The Chinese, who penetrate no farther than the outside, take them for so many saints, especially when to this outside shew they join rigorous fasting, and rising several times in a night to worship Fo, and seem to sacrifice themselves in some sort for the public good.

With a design to appear very deserving among the vulgar: and to gain a compassion which excites their liberality, they expose themselves publicly in the streets when they undergo their severe penances; some will fasten their neck and feet to thick chains above thirty feet long, which they drag along the street with a great deal of pain; they stop at the door of every house, and say, You see how much it costs us to expiate your crimes, cannot you afford us some trifling alms?

You see others in the cross-streets, and most frequented places, who make themselves all over blood by beating their heads with all their might against a great stone; but among these sort of penances there is none more surprizing than that of a young bonze, which is related by P. le Compte in the following manner:

“ I met one day in the middle of a village a young
 “ brisk bonze who was mild, modest, and very likely
 “ to succeed in asking charity; he stood upright in a
 “ close chair stuck all over on the inside with the sharp
 “ points of nails, in such a manner that he could
 “ not stir without being wounded; two men that were
 “ hired carried him very slowly into the houses, where
 “ he besought the people to have compassion on him.

“ I am, said he, shut up in this chair for the
 “ good of your souls, and am resolved never to go out
 “ till all the nails are bought, [and they were above
 “ two thousand] every nail is worth sixpence, and yet
 “ there is not one of them but what will become a

“ source of happiness in your houses; if you buy a-
 “ ny you will perform an act of heroic virtue, and
 “ you will give an alms not to the bonzes but to
 “ the god Fo, to whose honour we design to build a
 “ temple.

“ I then passed near the place where he was, and as
 “ soon as the bonze saw me he made me the same
 “ compliment as the rest: I told him he was very un-
 “ happy to give himself such useless torment in this
 “ world, and I counselled him to leave his prison, and
 “ go to the temple of the true God to be instructed in
 “ heavenly truths, and to submit to a penance less se-
 “ vere and more salutary.

“ He replied very mildly, and without the least e-
 “ motion, that he was obliged to me for my advice,
 “ but his obligation would be greater if I would buy
 “ a dozen of his nails, which would certainly make me
 “ fortunate in my journey.

“ Here, said he, turning himself on one side, take
 “ these, which upon the faith of a bonze are the best
 “ in my chair, because they give me the least pain,
 “ however they are all the same price: He pronoun-
 “ ced these words with an air and action, which on a-
 “ ny other occasion would have made me laugh, but
 “ then it excited my compassion.”

The same motive of getting alms causes these bon-
 zes so constantly to make visits to all persons, as well
 poor as rich; they go in what number are desired, and
 stay as long as they will, and when there are assem-
 blies of women, which is uncommon, unless in some
 places, they bring with them a grand bonze, who is di-
 stinguished from the rest by the place that he takes, by
 the respect the other bonzes pay him, and by his ha-
 bit, which is different from those of the other bonzes.

These assemblies of the ladies are a good revenue

for the bonzes, for there are in every city several societies of ten, fifteen, twenty women more or less: They are commonly of a good family, and advanced in years, or else widows, and consequently have money to dispose of: They are superiors of the society in their turns for one year, and it is generally at the superior's house that the assemblies are held, and that every thing may be done in order they all contribute a certain sum of money for common expences.

The day on which the assembly is held comes a bonze, pretty well advanced in years, who is president, and sings anthems to Fo: The devotees enter into the concert, and after they have several times cried O mi to, Fo, and beaten very heartily some small kettles, they sit at the table and regale themselves; but this is the ordinary ceremony.

On the more solemn days they adorn the house with several idols placed in order by the bonzes, and with several grotesque paintings, which represent in divers manners the torments of hell; the prayers and feasts last for seven days; the grand bonze is assisted by several other bonzes, who join in the concert.

During these seven days their principal care is to prepare and consecrate treasures for the other world: To this purpose they build an apartment with paper painted and gilt, containing every part of a perfect house; they fill this little house with a great number of pasteboard boxes painted and varnished; in these boxes are ingots of gold and silver, or to speak more properly of gilt paper, of which there are several hundreds, designed to redeem them from the dreadful punishments that the king of the infernal regions inflicts on those who have nothing to give him; they put a score by themselves to bribe the officers of the tribunal of this king of shadows; the rest, as well as the

house, is for lodging, boarding and buying some office in the other world; they shut up all these little boxes with padlocks of paper, then they shut the doors of the paper-house, and guard it carefully with locks.

When the person, who has been at this expence, happens to die, they burn the house first in a very serious manner, then they burn the keys of the house, and of the little chests, that she may be able to open them and take out the gold and silver, for they believe the gilt paper will be turned into fine silver and gold, and suppose the king of the infernal regions [Yen vang] to be easily corrupted with this tempting metal.

This hope, joined to the ostentatious shew, makes such an impression upon the minds of these poor Chinese, that nothing but an extraordinary miracle of grace can undeceive them; in a word, the exercise of religion is perfectly free, and they celebrate this kind of feasts whenever they please, and you have nothing but good words from all these impostors, who promise long life, great honours for your children, abundance of riches in this world, and above all things exquisite happiness in the next: such are the extravagancies wherewith these impostors amuse the credulity of the people; they have acquired so great authority over their minds that there are idols to be seen every where, which the blind Chinese invoke incessantly, especially in times of sickness, when they are to go any journey, or when they are in danger.

In the voyage which P. Fontaney made from Siam to China in a Chinese vessel, he was an eye-witness of all their ceremonies, as ridiculous as superstitious. They had, says he, on the poop of their vessel a small idol quite black with the smoke of a lamp, which burnt continually to his honour; before they sat down to dinner they offered him some of the victuals designed

for their own repast; twice in a day they threw into the sea little Gondolae made of paper, to the end that being employed in over-setting those small boats he might spare their own.

But if, notwithstanding these presents and offerings, the waves were violently agitated by the spirit, which, as they believe, governs them, they then burn a great many feathers, whose smoke and smell infect the air, and they pretend by this means to lay the tempest, and drive away the evil demon at a great distance; but it was at the sight of a mountain, which they discovered as they passed the channel of Cochin-china, and where they have built an idol temple, that they out-did themselves in their superstition.

After they had offered victuals, lighted wax candles, burnt perfumes, thrown several figures of gilt paper into the sea, and had prostrated themselves a great number of times; the sailors prepared a small vessel made of boards, about four foot long, with masts, cords, sails, streamers, compass, rudder, boat, cannon, provisions, merchandises, and even a book of accounts; they had disposed upon the quarter-deck, the forecastle, and the cords, as many small figures of painted paper as there were men in the vessel; they put this machine upon a raft, and lifted it up with several ceremonies, carried it about the vessel with the sound of a drum and copper-basons; a sailor habited like a Bonze was at the head of the procession, fencing with a long staff, and shouting as loud as possible; then they let it descend slowly into the sea, and followed it with their eyes as far as they could see; after which this pretended Bonze went to the very highest part of the stern, where he continued his shouts, and wished it a happy voyage.

As there are assemblies of women where the Bonzes preside, there are likewise assemblies of men, which

they call fasters; every assembly has its superior, who has under him a great number of disciples called Tou ti, to whom they give the name of Sfeë fou, which is as much as to say, doctor father.

When they are industrious, and have gained any reputation, they easily attain this office; they preserve in a family some old manuscript, which has passed from father to son for several generations; this book is full of impious prayers which nobody understands, and there is none but the head of the family can repeat them; sometimes these prayers are followed with surprising effects, and there needs nothing else to raise a man to the quality of Sfeë fou, and to gain a great number of disciples: the days on which the assemblies are held, all the disciples have notice to appear, and no person dares stay away; the superior is placed in the bottom of the hall, about the middle; every one prostrates himself before him, and then place themselves to the right and the left in two lines; when the time is come they recite these secret and impious prayers, and make an end by placing themselves at the table, and plunging themselves into all manner of excess, for nothing can be more pleasant than these Chinese fasters; to say the truth they deny themselves all their life the use of flesh, fish, wine, onions, garlick, and every thing that heats, but they know how to make themselves amends with other provisions, and especially with the liberty of eating as often as they please.

We are not to suppose that this sort of abstinence is any great trouble to a Chinese, for there are great numbers who do not profess the art of fasting, and yet are contented with rice and herbs for their food, being not able to purchase flesh.

When once they have attained the degree of Sfeë fou, and have gained a great number of disciples, the

share that every disciple is obliged to pay on the days of meeting amounts to a considerable sum in the space of a year.

In short there are no stratagems, nor ridiculous inventions, which these ministers of Satan have not recourse to, to keep their followers entirely devoted to the God Fo, and to alienate them from the preachers of the gospel; but be this as it will, what has been mentioned hitherto is nothing but the exterior doctrine of Fo taught by the Bonzes, and adjusted to the artifices which they make use of to impose on the credulity of the people: as to the interior doctrine, very few are allowed to be acquainted with its mysteries, the body of the Bonzes in general are thought to be too stupid to partake thereof; for those who are initiated must have a sublime genius, that they may be capable of attaining the highest perfection.

This interior doctrine is the same that was taught by Fo in the last moments of his life, and which his disciples, whom he trusted most, have taken care to explain and propagate: we need do nothing more than mention this ridiculous system, to shew how far the folly of mankind will lead those who give way to such like extravagancies.

They teach that a vacuum or nothing is the principle of all things, that from this our first parents had their original, and to this they returned after their death; that the vacuum is that which constitutes our being and substance; that it is from nothing, and the mixture of the elements, that all things are produced, and to which they all return; that all beings differ from one another only by their shape and qualities, in the same manner as snow, ice, and hail differ from each other; and in the same manner as they make a man, a lion, or some other creature of the same metal,

which losing their shapes and qualities become again the same uniform mass.

Thus they say all beings, as well animate as inanimate, though differing in their qualities and figures, are only the same thing proceeding from the same principle; this principle is a most admirable thing, exceeding pure, free from all alteration, very fine, simple, and by its simplicity is the perfection of all beings; in short it is very perfect, and constantly at rest, without energy, power or understanding, nay more, its essence consists in being without understanding, without action, without desires; to live happy we must continually strive by meditation, and frequent victories over ourselves, to become like this *Principium*, and to this end accustom ourselves to do nothing, to desire nothing, to perceive nothing, to think on nothing; there is no dispute about vice or virtues, rewards or punishments, providence and the immortality of the soul; all holiness consists in ceasing to be swallowed up by nothing; the nearer we approach to the nature of a stone, or the trunk of a tree, the more perfect we are; in short it is in indolence and inactivity, in a cessation of all passions, in a privation of every motion of the body, in an annihilation of all the faculties of the soul, and in the general suspension of all thought, that virtue and happiness consist; when a man has once attained this happy state he will then meet with no further vicissitudes and transmigrations, he has nothing to fear for the future, because properly speaking he is nothing; or if he is any thing he is happy, and to say every thing in one word, he is perfectly like the god Fo.

This doctrine is not without its followers even at court, where it was embraced by some grandees: the emperor Kao tsong was so bewitched with it, that he

resigned the government of the empire to his adopted son, that he might entirely addict himself to these stupid and senseless meditations.

However the greatest part of the learned have opposed this sect, and among others a famous Colao called Poei guei, a zealous disciple of Confucius; they attacked it with all their might, proving that this apathy, or rather this monstrous stupidity, overturned all morality and civil society; that man is raised only above other beings by his thinking and reasoning faculties, and by his application to the knowledge and practice of virtue; that to aspire after this foolish inactivity is renouncing the most essential duties, abolishing the necessary relation of father and son, husband and wife, prince and subject, and that if this doctrine was followed it would reduce all the members of a state to a condition much inferior to that of beasts.

Thus China is become a prey to all sorts of ridiculous and extravagant opinions; and though some of the learned oppose these sects, and treat them as heresies, and have sometimes inclined the court to extirpate them throughout the empire, yet such inclinations have been attended with no effect, for hitherto they have been tolerable, either through fear of exciting commotions among the people, or because they have had secret favourers and protectors among the learned themselves; so that all that they ever do is to condemn heresy in general, which is put in practice every year at Peking.

It is this monstrous heap of superstitions, magick, idolatry and atheism, that, having very early infected the minds of some of the learned, has spawned a sect which is embraced in the room of religion or philosophy, for it is difficult to give it a true title, nor perhaps do they know what to call it themselves.

Of the Sect of some of the Learned of these later Times.

THE modern doctors, who are authors of a new doctrine, by which they pretend to explain whatever is obscure in the antient books, appeared under the reign of the nineteenth family of Song, above a thousand years after idolatry had got footing in China: the troubles that the different sects, and the wars caused in the empire, have intirely banished from it the love of the sciences, and introduced ignorance and corruption of manners, which have been predominant there for many ages.

There were then found but few doctors who were capable of rousing men's minds from so general a lethargy, but the taste the imperial family of Song had for the antient books revived, by little and little, an emulation for learning; there appeared among the principal Mandarines men of genius and spirit, who undertook to explain not only the antient canonical books, but the interpretation made thereon by Confucius, by Mencius his disciple, and other celebrated authors.

About the year one thousand and seventy was the time that these interpreters appeared, who gained a great reputation; the most famous were Tchu tse and Tching tse, who published their works under the reign of the sixth prince of the family of Song; Tchu hi distinguished himself so greatly by his capacity, that they revered him as the prince of learning: though these authors have been had in esteem for these five or six hundred years past, yet they are still looked upon as modern authors, especially when compared with the ancient interpreters, who lived fifteen ages before them.

In a word, about the year of our Lord one thousand

four hundred the emperor Yong lo made choice of forty-two of the most skilful doctors, whom he commanded to reduce the doctrine into one body, and to take especial notice of the commentaries of Tchu tse and Tching tse, who flourished under the reign of the family of Song.

These Mandarines applied themselves to this work, and besides their interpretation of the canonical books, and of the works of Confucius and Mencius, they composed another containing twenty volumes, and gave it the title of Sing li ta tsuen, that is, Of nature or natural philosophy: they followed, according to their orders, the doctrines of these two writers, and that they might not seem to abandon the sense and doctrine of ancient books, so much esteemed in the empire, they endeavoured by false interpretation, and by wresting the meaning, to make them speak their own sentiments.

The authority of the emperor, the reputation of the Mandarines, their ingenious and polite style, the new method of handling the subject, their boast of understanding the ancient books, gave a reputation to their works, and many of the learned were gained over thereby.

These new doctors pretended that their doctrine was founded on the most ancient of the Chinese books, but their explanations were very obscure, and full of equivocal expressions, that made it seem as though they were afraid of rejecting the old doctrines, and yet in reality what they advanced was entirely new: the following is a sketch of their system, which it is hard to make sense of, and perhaps the inventors themselves had no clear notions of what they had written.

They give the first principle of all things the name of Tai ki, which they say is impossible to be explained, being separated from imperfections of matter, and

therefore can have no appellation agreeable to its nature: however they compare it to the ridge of a house, which serves to unite the roof; to the root of a tree, to the axletree of a chariot, to a hinge on which all things turn; and they affirm it to be the basis, the pillar, and the foundation of all things: it is not, say they, a chimerical being, like to the vacuum of the Bonzes; but it is a real being which had existence before all things, and yet is not distinguishable from them, being the same thing with the perfect and imperfect, the heaven, the earth, and the five elements, inasmuch that every thing may in a sense be called Tai ki.

They say likewise that we ought to consider of it as a thing immoveable and at rest; when it moves it produces a Yang, which is a perfect, subtle, active matter, and is in continual motion; when it is at rest it produces Yn, a matter gross, imperfect, and without motion: this is something like a man who, while he is at rest, profoundly meditates upon a subject, and who proceeds from rest to motion when he has explained what he meditated upon: from the mixture of these two sorts of matter arise the five elements, which by their union and temperament produce different beings, and distinguish one thing from another: hence arise the continual vicissitudes of the parts of the universe, the motion of the stars, the repose of the earth, the fruitfulness or sterility of the plains: they add that this matter, or rather this virtue inherent in matter, produces, orders and preserves all parts of the universe; that it is the cause of all the changes, and yet is ignorant of its own regular operations.

However, nothing is more surprizing than to read of the perfections that these modern commentators attribute to Tai ki: they say its extension is infinite, its nature pure and perfect, duration without beginning

and without end: it is the idea, the model, and the source of all things, and the essence of all other beings: in short in some places they speak of it as of an animated being, and give it the name of soul and spirit, and look upon it as the supreme understanding, but when they would reconcile these notions to the ancient books they fall into the most manifest contradictions.

To the same being, which they call Tai ki, they likewise give the name of Li, and this, they say farther, joined to matter is the composition of all natural bodies, and specificates and distinguishes one thing from another; their method of reasoning is as follows: you make out of a piece of wood a stool or a table, but the Li gives the wood the form of the table or stool, and when they are broke the Li of neither subsists any longer.

Their reasonings in points of morality are the same; they call Li that which establishes the reciprocal duty between the prince and the subject, the father and the son, the husband and the wife; they give likewise the name of Li to the soul, because it informs the body, and when it ceases to inform it, the Li is said to be destroyed; in the same manner, say they, as ice dissolved by heat loses the Li whereby it became ice, and resumes its fluidity and natural being.

In short, when they have disputed in this unintelligible manner concerning the nature of Tai ki and Li, they necessarily fall into atheism, because they exclude every efficient supernatural cause, and admit no other principle than an inanimate virtue or energy united to the matter, to which they give the name of Li or Tai ki.

But they find themselves most embarrassed when they would fain elude the great number of plain texts, in the ancient books, which speak of spirits, of justice, of

the providence of a supreme Being, and the knowledge which he has of the secrets of men's hearts, &c. for when they endeavour to explain them in their own gross manner they are certain to fall into fresh contradictions, destroying in one place what they establish in another.

However, if we may credit the testimony of a great number of missionaries, who have spent the chief part of their lives in the empire, and who have gained an exact knowledge of the Chinese affairs by means of studying their books, and conversing with men of the greatest repute for knowledge among them, the truly learned have not given way to these mad notions, but have adhered strictly to the text of the antient books, without regarding the extravagant opinions of modern commentators.

So that the sect of the learned may very properly be said to be of two classes.

The first are those who pay little regard to the commentaries of the moderns, but have the same notion of the supreme Being, the author of the universe, as the old Chinese, that is the Chinese who have lived since Fo hi, and before the time of these new commentators.

The second are those who, neglecting the text, seek the sense of the ancient doctrine in the glosses of the new commentators, and adhering, like them, to a new philosophy are desirous of gaining a reputation from their confused and dark notions; they are willing to persuade people that they are able to explain the manner of the production and government of the world by material causes, and yet they would still be thought the true disciples of Confucius.

But that I may act the part of a faithful historian, I cannot deny that some of the missionaries have been persuaded that all the learned in the empire are no bet-

ter than so many atheists, and that whatever declarations the emperor Cang hi and others have made to the contrary, have been the effects of mere complaisance, or downright dissimulation; for though the above mentioned prince averred that it was not to the visible and material heaven that he offered sacrifice, but to the Lord and Creator of heaven and earth, and all things, he might mean the root and origin of all things, which is nothing else but the Li or celestial virtue inherent in matter, which is, according to the Chinese atheists, the principal of all things.

Besides, when we read in their books, or hear the Chinese affirm, that life and death, poverty and riches, and all events in general, depend on Tien or heaven; that nothing is done but by his orders, that he rewards the good and punishes the wicked, that he cannot be deceived, that he sees all things, hears all things, and knows all things, that he penetrates the secret recesses of the heart, that he hears the complaints of the good and virtuous, and grants their petitions, &c. all these expressions, according to them, ought to be looked upon as metaphorical, by which they would have the people understand that all things happen as if in reality heaven was an intelligent being.

In short they pretend that as the Stoicks ascribed the variety of events to fatal necessity, in like manner the learned among the Chinese attribute to heaven, and the influence thereof, good and evil, rewards and punishments, the revolutions of states and kingdoms; and, in a word, all sorts of events, whether happy or unhappy, that we see in the world.

Thus having related the sentiments of skilful persons, who have made it their business to study the Chinese affairs, I must not forget a particular sort among the learned of this nation, who have composed

a system of their own from all the different sects, and have endeavoured to reconcile all together.

As the study of letters is the road to the highest dignities, and as it is open to persons of all degrees, there must needs be many of mean extraction, who have been brought up in idolatry, and when they become Mandarines, either through the prejudice of their education, or a publick complaisance to the people, and to maintain the publick tranquillity, seem to adopt the opinions of every different sect, and the rather because the Chinese of all ranks seldom look any farther than the present life: the Mandarines, who are generally the living deities of the country, have seldom any other god but their fortune, and as it is subject to several troublesome turns, their principal care is to avoid these misfortunes, and to keep themselves safe in their posts. The students, who may be looked upon as the lesser nobility, have nothing at heart but a certain honour, which consists in succeeding in their examinations, and in raising themselves to the highest degree. The merchants think of nothing, from morning to night, but their business; and the rest of the people are entirely taken up in procuring a livelihood, that is a small quantity of rice and pulse: in this manner is the time of all the Chinese taken up.

The learned, of whom I am speaking, are as forward as the rest in declaiming against false sects, but experience shews that they are as much slaves to Fo as the vulgar themselves; their wives, who are strongly attached to idols, have a kind of an altar in the most honourable part of their houses, whereon they place a company of images finely gilt; and here, whether out of complaisance, or otherwise, these pretended disciples of Confucius often bow the knee.

The extreme ignorance of the nation greatly con-

tributes to the readiness wherewith these Chinese doctors, as well as the vulgar, fall into the most ridiculous superstitions; but this ignorance has no relation to their skill in carrying on business, for in this they generally exceed the Europeans; nor does it respect their laws of government, for no people in the world have better; nor yet does it regard their moral philosophy, for their books are full of wise maxims, if they would but put them in practice: but their most skilful doctors are ignorant of all other parts of philosophy, for they know not how to reason justly on the effects of nature concerning their souls, or the supreme Being, for these things take up but little of their thoughts; nor do they much concern themselves about the necessity of religion, or their state after death: however there is no nation in the world more addicted to study, but then they spend their younger years in learning to read, and the remainder of their lives is taken up either in the duties of their function, or in composing academical discourses.

This gross ignorance of nature makes great numbers attribute the most common accident to some evil genius, but this is chiefly among the common people, especially among the women, and they endeavour to appease it by impious and ridiculous ceremonies; sometimes they pay homage to some idol, or rather to the demon belonging thereto; sometimes to some high mountain or great tree, or an imaginary dragon which they suppose in the sky or at the bottom of the sea; or else, which is still more extravagant, to the quintessence of some animal, for instance a fox, an ape, a tortoise, a frog, &c.

They affirm that these animals, after they have lived some time, have the power of purifying their essence, and of divesting themselves of whatever is gross and

earthly, and this refined part which remains is that which troubles the imagination of men and women; but of all a fox thus purified is the most dreadful.

There are three other things that contribute greatly to keep them in ignorance.

The first is what the Chinese call Souan Ming, Telling of fortunes; the country is full of a sort of people who pretend to be skilful in reading the destinies of mankind; they are generally blind, and go from house to house playing on a kind of Theorboe, and will give a specimen of their skill for about a halfpenny; it is surprising to hear their extravagant fancies about the letters of the year, day, month and hour of a person's birth; they will predict the general misfortunes that attend you, but are very particular in promising riches and honours, and great success in trade or study; they will acquaint you with the cause of your own distemper, or that of your children, and the reason of your father's or mother's death, which they always pretend is owing to some idol that you have offended, and must appease; if what they have foretold comes to pass by mere chance, then they are confirmed in their errors; but if the contrary happens they are satisfied with saying, That this man did not understand his business.

The second thing is drawing the lots called Pa, coua; there are several manners of drawing them, but the most common is to go before an idol and burn certain perfumes, knocking the forehead several times against the ground; there is also near the idol a box full of flat sticks, one whereof they let fall at a venture, on which there are enigmatical characters written, the sense of which is explained by the Bonze who presides over the ceremony, or else they consult an old writing which is stuck against the wall, by which they find out the conjuration; this is commonly put in

practice when they undertake any affair of moment, or are going any journey, or are about marrying their children, and upon a hundred other occasions, that they may meet with a fortunate day and happy success.

But the third thing is most ridiculous of all, and what the Chinese are most infatuated with; they call it Fong choui, that is, The wind and water, and they mean by that the happy or unhappy situation of a house, and especially of a burying-place; if by chance a neighbour builds houses in a contrary situation to your own, and one of the corners of his is opposite to the side of yours, it is sufficient to make you believe that all is lost, and it begets a hatred that cannot be extinguished as long as the new house stands, and is an affair that may be brought before the Mandarin; but if there happens to be no other remedy, you must set up a dragon, or some other monster, made of baked clay, on the middle of your roof; the earthen dragon must give a terrible look against the fatal corner, and open a dreadful mouth as it were to swallow up the evil Fong choui, that is the bad air, and then you will be a little more secure.

This was the method that was taken by the governor of Hien tchang to defend himself against the Jesuit's church, which is built upon an eminence, and overlooks his palace in the bottom; he had likewise the precaution to turn the apartments of his palace a little more oblique, and raised about two hundred paces from the church a kind of a gatehouse three stories high to shew off the influence of the Tien tchu tang, that is, The church of the Lord of heaven.

Many other things might be related with regard to the situation of a house, the place of the door, and the day and manner of building the oven for rice, but that

wherein the Fong choui triumphs most, are the tombs and sepulchres of the dead: there are a sort of impostors, whose business is to find out a fortunate hill or mountain for this purpose, and when they have determined, by their juggling tricks, which is so, no sum of money is thought too great for the purchase of it.

Fong choui is regarded by the Chinese as something more valuable than life itself, because they imagine that the happiness or misery of life depends upon this absurd chimera; so that if any person has greater talents or capacity than the rest of mankind, if he attains his doctor's degree only, or is raised to a Mandarinate, if he has several children, lives to a good old age, or succeeds in trade, it is neither his wit, skill or honesty that is the occasion of it, it is his house happily situated, it is the sepulchre of his departed parents and relations that has an excellent Fong choui.





Of the COINS and MONEY of the CHINESE.

NEITHER in Canton, nor indeed throughout the whole empire, are any coins struck, excepting the Li or Cash. This Li is made of the scum of copper, mixed with other coarse metal; it is somewhat larger than our English farthing, but thinner, with some Chinese characters on each side; and in the center of each Cash is a square hole in order to put them on a string, for the ease of numbering. Instead of coins they cut their gold and silver into small pieces of different weights. There is almost no gold used in our dealings with them, it being about fifty per cent. cheaper there than in Britain. We therefore use silver as the current money in traffic.

As the Chinese pay no regard to coin, so all goes by weight. Nor do they regard the workmanship of any thing in silver; it is the same to them when melted down, as in the finest work.

Their weight for silver, by the names of which they they denominate any piece of money, are called

By the Chinese, Leang, Tsean, Foan, and Li.

By the Portuguese, Tael, Mace, Candarins, and Cash.

The Leang or Tael, is equal to six shillings and three pence sterling, which is divided into ten Tsean or Mace, equal to seven pence halfpenny sterling each. These are again divided into ten Foan or Candarins, equal to three farthings sterling, and each of these are divided again into ten equal parts, called Li or Cash, equal only to the tenth part of three farthings.

Our English crown passes currently for eight Mace,

though it oftener weighs less than more. It is from this that I value the Tael at six shillings and three pence, though commonly reckoned six shillings and eight pence. For,

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Eight mace, the current value of our crown, is ————	0	5	0
Two mace more is, at that rate, equal to ————	0	1	3
So that ten mace, or one tael, is equal to ————	0	6	3

TABLE of the CHINESE and ENGLISH Money.

CANDARIN.

	<i>d.</i>	<i>qrs.</i>
1 Candarin, equal to ————	to	$\frac{3}{4}$ sterling.
2 ditto ————	to	$1 \frac{1}{2}$
3 ditto ————	to	$2 \frac{1}{4}$
4 ditto ————	to	3
5 ditto ————	to	$3 \frac{3}{4}$
6 ditto ————	to	$4 \frac{1}{2}$
7 ditto ————	to	$5 \frac{3}{4}$
8 ditto ————	to	6
9 ditto ————	to	$6 \frac{3}{4}$
10 equal to a mace, or ————	to	$7 \frac{1}{2}$

MACE.

			s.	d.	
2	Mace, equal		to	1	3 sterling.
3	ditto	— —	to	1	10 $\frac{1}{2}$
4	ditto	— —	to	2	6
5	ditto	— —	to	3	1 $\frac{1}{2}$
6	ditto	— —	to	3	9
7	ditto	— —	to	4	4 $\frac{1}{2}$
8	ditto	— —	to	5	0
9	ditto	— —	to	5	7 $\frac{1}{2}$
10	ditto, equal to a tael, or			6	3

T A E L.

			l.	s.	d.	
2	Tael, equal		to	0	12	6 sterling.
3	ditto	— —	to	0	18	9
4	ditto	— —	to	1	5	0
5	ditto	— —	to	1	11	3
6	ditto	— —	to	1	17	6
7	ditto	— —	to	2	3	9
8	ditto	— —	to	2	10	0
9	ditto	— —	to	2	16	3
10	ditto	— —	to	3	2	6
20	ditto	— —	to	6	5	0
30	ditto	— —	to	9	7	6
40	ditto	— —	to	12	10	0
50	ditto	— —	to	15	12	6
60	ditto	— —	to	18	15	0
70	ditto	— —	to	21	17	6
80	ditto	— —	to	25	0	0
90	ditto	— —	to	28	2	6
100	ditto	— —	to	31	5	0

This table will be very useful to those who make a voyage to China, for readily finding the value of their money.

The Chinese people keep scales and weights in their pockets, for weighing the money they receive or pay. They are put in small portable wooden cases. These scales are made after the manner of the Roman balance, or our English stilliards, called by the Chinese Litang, and by us Dot-chin.

It is no less the interest of all foreigners to have a case of these about them, to weigh money; as there are a number of sharpers, not only among the common people, but even among the merchants, who have false Dot-chins, and a sly way of holding them in their hand to cast the weight to their own advantage.

The Chinese have also a large instrument, somewhat like scissars, for cutting money into such small pieces as they have occasion for, which the English call Chop-chin. Even in the using this instrument they will impose upon you. When I have given a dollar to be cut in two, I have lost a Candarin or two in the weight. The upper part of this instrument is sharp for cutting the money, and the lower has a slit or socket to receive the upper; but sometimes the upper part, which should be single and sharp, is double and hollow, that in cutting, is filled up with a thin bit of the money which they cheat you of. The larger sort of these instruments are kept in the houses and shops of merchants, and the smaller ones they keep in their pocket.

As the Chinese divide their money into decimal parts, it is very easily reckoned. Instead of using pen and ink, as we do, in their arithmetical computations, they use round timber beads, fixed on wire, or on

Small pieces of wood, that are again fixed on a long square wooden stand, about an inch deep, much like a common wooden ink-standage.



*Of the TRADE, MERCHANDISE, and SHIPPING of
the CHINESE.*

THIS empire has always been rendered very flourishing, by the facility of transporting merchandize by means of the rivers and canals, and by the particular riches of every province. As the Chinese have among themselves every supply for the necessities and pleasures of life, they seldom trade with any nation far distant from their own.

Their ports under the emperors of their own nation were always shut up to foreigners, but since the Tartars are become masters of China they have been open to all nations. Thus to give a full account of the Chinese trade, we may speak of that carried on among themselves and their neighbours, and then of that carried on by the Europeans with them.

The trade carried on within China is so great, that that of all Europe is not to be compared therewith; the provinces are like so many kingdoms, which communicate to each other what they have peculiar to themselves, and this tends to the preservation of union, and makes plenty reign in all the cities. The provinces of Hou quang and Kiang si supply all the provinces with rice that are not well provided; the province of Tche kiang furnishes the finest silk; Kiang nan varnish, ink, and curious work of all sorts; Yun nan, Chen si, and Chan si yield iron, copper, and several other metals, horses, mules, furs, &c. Fo kien has sugar and the

best tea; Se tchuen, plants, medicinal herbs, rhubarb, &c. and so of the rest; for it is not possible to describe exactly the particular riches of each province.

All the merchandises, so readily transported along the rivers are sold in a very short time; you may see, for instance, merchants who three or four days after their arrival at a city have sold six thousand caps proper for the season. Trade is never interrupted but on the two first days of the first moon, which they employ in diversions and the common visits of the new year: Except at this time every thing is in motion as well in the cities as in the country. The Mandarines themselves have their share in business, and there are some among them who give their money to trusty merchants to increase their income in the way of trade.

In short there are none but the poorest families, who but with a little management can find means to subsist very easily by their trade. There are many families whose whole stock does not amount to a crown, and yet the father and mother, with two or three children, are maintained by the little trade that they carry on, get garments of silk for days of ceremony, and in a few years time enlarge their commerce to something considerable.

This is difficult to comprehend, and yet happens every day; for instance, one of these small merchants, who has about fifty sours, will buy sugar, meal and rice, and make small cakes, which he has baked an hour or two before day to kindle, as they express it, the heart of travellers; his shop is hardly open before his merchandise is carried off by country people, who come in crowds in a morning to every city, by the workmen, porters, advocates, and children of the district. This little trade produces in a few hours twen-

ty fous more than the principal, the half of which is fufficient to maintain his fmall family.

In a word the moft frequented fair is but a faint re-femblance of the incredible crowds of people that are to be feen in the generality of cities, who either fell or buy all forts of commodities. It were to be wifhed the Chinefe merchants were more honeft in their dealings, efpecially when they trade with foreigners; they always endeavour to fell as dear as they can, and often make no fcruple of adulterating their commodities.

Their maxim is that thofe who buy fhould give as little as poffible, and upon this principle they think themfelves in the right to ask the greateft price, and to take it if the buyer is fo fimple or ignorant as to give it: It is not the merchant who deceives, fay they, it is the buyer who deceives himfelf. However, thofe who act upon thefe deteftable principles are the firft in praifing the honefty and difintereftednefs of others, fo that they ftand felf-condemned.

Trade being fo extenfive in all the provinces of China, as I have already faid, it is not at all furprifing that the inhabitants are fo little defirous of foreign trade, efpecially fince they have contemptible thoughts of all foreign nations: Thus in their fea-voyages they never fail through the ftreight of Sonda, their fartheft voyages reach no farther on the fide of Malacca than to Achen, on the fide of the ftreights of Sonda to Batavia, which belongs to the Hollanders, and to the north as far as Japan; I fhall therefore explain as briefly as poffible to what places on thefe feas they carry on a trade, and what is the nature of the merchandife which they import and export.

I. Japan is a kingdom which they often frequent, and commonly fet fail for it in the month of June or July at fartheft: They go to Camboya or Siam, where

they import merchandises proper for those countries, and take in others that there is a great demand for at Japan, and when they return into their own country they find that they have made two hundred per cent. by their voyage.

If from the ports of China, that is from Canton, E-mouy, or Ning po, they go directly to Japan, then they export the following merchandises: 1. Drugs, such as gin feng, birthwort, rhubarb, and such like. 2. Bark of Arika, white sugar, buffalo and cow-hides: As for the sugar they gain greatly by it, even sometimes a thousand per cent. 3. All sorts of silks, but chiefly sattins, taffeties, and damasks of divers colours, but principally black. Some of these pieces cost but six taels in China, and yet sell at Japan for fifteen taels. 4. Silken strings for instruments, eagle and sandal wood, which is much in request among the Japanese for perfumes, because they constantly offer incense to their idols. 5. European cloth and camblets, which have a quick sale, but as they are imported by the Dutch the Chinese never carry them unless they can sell them at the same price, and yet they affirm they gain fifty per cent. thereby, which shews what a great profit the Dutch make by the trade.

The merchandises which the Chinese traders load their vessels with back are,

1. Fine pearls which cost more or less in proportion to their beauty and bigness, and at some particular times they gain a thousand per cent. by them.

2. Red copper in bars which they buy for three or four taels, and sell in China for ten or twelve; wrought copper, such as balances, chaffing-dishes, incense-pans, basons, &c. which they sell very dear in their own country, the copper being fine and agreeable to the sight.

3. Sabre blades, which are much esteemed in China; they cost but a piafter in Japan, and sell sometimes for ten piasters in China.

4. Smooth flowered paper of which the Chinese make fans.

5. Porcelaine which is very beautiful, but is not used in the same manner as that of China, because it will not bear boiling water; it is sold in Japan much at the same price as china-ware is sold in China.

6. Japanned works, which are not equalled in any other place in the world: The price is not settled, but the Chinese dare not load but seldom with them for fear they should not sell again, but when they do import them they sell extremely dear: A cabinet that was but two feet high, and not much above the same breadth, was sold in China for a hundred pieces of eight: The merchants of Emouy and Ning po are those which load most freely with them, because they carry them to Manilla and Batavia, and gain considerably by the Europeans who are fond of these sort of works.

7. Gold, which is very fine, and a certain metal called Tombac, by which they gain fifty or sixty per cent. at Batavia.

If one may depend on the honesty of the Chinese it would be easy for the Europeans to have commerce with Japan by their means; but this is impossible unless they were to bear them company, and be masters of the cargo, and had a sufficient force to prevent insults.

II. The Chinese also trade to Manilla, and import a great deal of silk, stripped and flowered sattins of different colours, embroidery, carpets, cushions, night-gowns, silk stockings, tea, china-ware, japanned work,

drugs, &c. by which they gain generally fifty per cent. and bring nothing back but pieces of eight.

III. The trade that the Chinese carry on the most regularly is to Batavia, which they find most easy and most gainful: Not a year passes but vessels sail for this city from Canton, Emouy, and Ning po: It is towards the eleventh moon, that is in December, that they put to sea. The merchandises they are loaded with are,

1. A kind of green tea, which is very fine and of a good smell, but Song lo tea is not much sought after by the Dutch.

2. China-ware, which is sold as cheap there as at Canton.

3. Leaf-gold and gold-thread, which is nothing but gilt paper; some of this is not sold by weight but in small skains, and is dear because it is covered with the finest gold, but that which the Chinese bring to Batavia is sold only by weight; it is made up in parcels with large long tufts of red silk, which is put there on purpose to set off the colour of the gold, and to make the parcels weigh heavier: The Hollanders make no use of it, but they export it to Malais, where they make a considerable profit of it.

4. Toutenack, a metal that is between tin and iron, and brings the merchants a hundred, and sometimes a hundred and fifty per cent.

5. Drugs, and especially rhubarb.

6. A great quantity of utensils of copper, such as basons, chaffing dishes, great kettles, &c.

They import from Batavia, 1. Silver in pieces of eight. 2. Spices, particularly pepper, cloves, nutmegs, &c. 3. Tortoise-shells, of which the Chinese make very neat toys, and among others combs, boxes, cups, knife-handles, pipes, and snuff boxes after the fashion

of those in Europe, and which cost but five pence. 4. Sandal-wood, and red and black wood proper for cabinet-work, and another red wood which serves for dying, commonly called Brazil-wood. 5. Agate-stones ready cut, of which the Chinese make ornaments for their girdles, buttons for their caps, and a kind of bracelets for their necks. 6. Yellow amber in lumps, which they sell very cheap; in a word European cloths, which they gain as much by as when they sell them at Japan.

This is the greatest trade that the Chinese carry on out of their own country; they likewise go, but very seldom, to Achen, Malacha, Ihor, Palana, Ligor, which depend on the kingdom of Siam, to Cochin-china, &c. The trade that they carry on at Ihor is the most easy and gainful; they even would not gain the expence of their voyage when they go to Achen, if they failed of being there in the months of November and December, which is the time that the ships belonging to Surat and Bengal are upon the coast.

They seldom import any thing else from this country but spices, such as pepper, cinnamon, &c. birds-nests, which are counted so delicious at the Chinese feasts, rice, camphire, ratan, which is a kind of long cane, which they weave together like small strings, torches made of the leaves of certain trees which burn like pitch, and serve for flambeaux when they march in the night, and gold, tin, &c.

There now remains nothing to be spoke of but the trade the Europeans carry on with the Chinese.

The gains of the English in a voyage to China chiefly arise from the goods imported from that empire, and not from what are carried thither. We buy the most part of their goods with silver. Lead is almost the only commodity for which our merchants get more

than prime cost. We carry also scarlets, blue, black, green and yellow broad cloths thither. But the remnants or small pieces which we get cheap in England, turn to better account, than whole pieces. Of these small pieces the Chinese make long purses which hang by their side, tied by silken strings to their girdle.

The following goods turn also to pretty good account, if they can be conveyed ashore without paying the duties, otherwise the charge and trouble will be equal to the profit, viz.

Large looking-glasses,
Coral branches,
Flint ware for shamshue-cups,
Ordinary horse pistols with gilt barrels,
Old wearing apparel of scarlet or blue cloth,
Sword blades about 14 s. per dozen,
Spectacles set in horn, about 8 s. 6 d. per dozen,
Clocks and watches of small price,
Small brass tweezer cases,
Any new toy not before imported.

Goods imported from China, are teas, porcelaine, quicksilver, vermillion, and other fine colours; china root, raw and wrought silks, copper in bars, of the size of sticks of sealing wax, camphire, sugarcandy, fans, pictures, lacquered ware, soyl, borax, lapis lazuli, galingal, rhubarb, coloured stones, tutanague, i. e. a sort of tin; gold, with many things made of mother of pearl.

Green tea is drank in India, Persia, and all the Eastern nations. Bohea is little esteemed by them. Singlo or green tea is to be chosen by its fine smell, and light colour; for if any of the leaves appear brownish or withered, it is not good. Imperial or Bing tea is still

lighter than green tea, of a pleasant smell, but not so strong as singlo. If it once lose its crispness, it is good for little; which it will do, though very fresh and good when bought, if great care is not taken in packing it.

Although the exportation of gold be prohibited, the Mandarines themselves sell it in a concealed way, to the European merchants. Ten tael weight of gold touch 92, bought at touch for touch, (the most governing price) amounts to 111 oz. 8 dwt. 5 gr. current. Ten tael of silver, at 5 s. 6 d. per oz. is 30 l. 12 s. 8 d. for which you have 12 oz. 2 dwt. 4 gr. worth about 4 l. an ounce in London, is 48 l. 8 s. 8 d. and makes upwards of 58 per cent. profit. But gold is a commodity that is seldom bought there by any but those who have more money to lay out than they have either room or privilege in the ship, which seldom happens. There are a great many sorts of goods on which they may make 5 or 600 per cent. if got ashore in London without paying duty, and sold to proper hands.

A great deal depends on a person's knowledge of what things are likely to take in England, and at what price they are commonly sold. If a private trader would improve such a voyage to advantage, he should consult with the hard-ware, china or toy merchants in London, before he goes, and should carry with him patterns or musters by which things may be made or painted in China; for the Chinese workmen of all professions are so ingenious, that they will imitate any thing that is shown them to the greatest perfection and exactness.

*Prices of goods sold at Canton by the English company,
1747-8.*

Lead per pecul of 133 lb. from three tael to three tael six mace.

Scarlet cloth per cattie, of 20 oz. avoirdupois from three tael to four tael.

Slips of ditto, from three tael to three tael five mace.

Looking-glasses per square foot, from one tael five mace to two tael.

*Prices of Indian goods carried from Batavia, and
sold at Canton.*

Pepper per pecul of 133 lb. from eight tael to ten tael.

Bees-wax per ditto from twelve tael to fourteen tael.

Falfe amber per ditto at twelve tael.

Fine amber per ditto from one hundred tael to one hundred and ten tael.

Rozin allas per ditto at fixty tael.

Block tin at eleven tael.

Pitchuck at twenty two tael.

Birds nests per cattie, of 20 oz. from two tael five mace to three tael.

Opium per ditto at fix tael.

Four hundred pound net English weight, is equal to three peculs Chinese weight. One pecul Chinese weight, is equal to $133\frac{1}{4}$ lb. English weight. Sixteen tael is equal to one cattie.

Prices of goods bought at Canton by the English company, anno 1747-8.

BOHEA TEAS.

Common bohea per pecul of 133 lb. from thirteen tael to fifteen tael.

Congo from twenty five tael to thirty tael.

Souchong from thirty five tael to seventy tael.

GREEN TEAS.

First singlo at thirty tael

Second ditto at twenty five tael.

Third ditto at twenty two tael.

Fourth ditto at sixteen tael.

Best hyson at sixty tael.

Second hyson at forty five tael.

Hyson gobi at sixty six tael.

OTHER TEAS.

Uchang at forty tael.

Imperial at thirty eight tael.

RHUBARB ROOT from eleven tael to twenty eight tael.

Opium is an advantageous commodity when carried to China, but must be sold privately, for the importation of it is strictly prohibited by the emperor.

The porcelaine or china is so various in quality and fashion, that it is impossible to fix a price. I have seen exquisitely fine enamelled work, which, I believe, would bring more profit than teas, or the china-ware which takes up a great deal of room, and is liable sometimes to suffer great damage. These enamelled vessels must be smuggled from Canton to the ships;

for the duty on all metals there is as much as the prime cost, and amounts almost to a prohibition of the exportation of them.

As soon as the European ships come to an anchor at Wampo, a few miles from Canton, a couple of Happs or customhouse boats, are placed on each side of them, to see that nothing is smuggled out of or into the ship. They search every chest, &c. that they suspect, and sometimes even our pockets do not escape them. Yet I have seen many small things carried aboard without their notice; such as gongs, [a curious whistle.] bows, arrows, and other things that are strictly prohibited to be exported; and sometimes the Chinese themselves assist our people in bringing them on board.

All boats, whether our own or those of the Chinese, that go from our ships or bankfalls with European goods or passengers aboard, bound for the factory, must have a Chop or permit from a customhouse officer; which must be renewed at every customhouse in their way. There are three Happs or customhouses between Wampo and Canton, situated by the river side, distinguished by having the emperor's yellow colours hoisted upon a long pole before the door. The boat must call at each of these Happs houses, to renew the Chop; the ship's pinnace, however, or other boat having a captain or supercargo aboard, is allowed to pass without being obliged to stop at any of these Happs houses.

After the supercargoes have agreed with the Happs with regard to the duty, and with the merchants about the prices of goods aboard, and what kinds of Chinese goods are wanted to load with; then the customhouse retinue come aboard, measure the ship, and weigh and take an account of all the goods, which are immediate-

ly sent to the factory, or the merchant's house who purchases them, in a large sampan.

To prevent any embezzlement, there are two or three of the ship's company, well armed, sent along with the goods, and a Chinese customhouse officer on behalf of the Hoppo. After they arrive, and are unloaded, the merchant weighs them over again; and the supercargoes after them in English scales.

The Chinese merchants having agreed to provide such goods as are wanted, in particular quantities, at a fixed price, and to have all ready against a certain time; the supercargoes attend, view and taste the goods, and order every chest to be packed, tared, weighed and marked; upon which they are carried from the Chinese merchant's warehouse to the factory.

These warehouses are commonly large, full of teas standing in baskets as they are brought from the field. [Only the coarser teas are here meant; fine hyson is never unpacked.] It is packed in chests lined with sheet-lead, to keep it from wet or damps, which would entirely spoil it. I have seen two hundred cowlies or porters, all naked to the middle, packing and treading the tea in chests. Two of them get into a chest together, and tread it down as it is filled. I make no doubt, but that if some nice British ladies were to see some of these cowlies, with their nasty feet and legs, perform this office, they would be apt to lose conceit of their beloved plant.

The porcelaine or china warehouses are generally very spacious, and contain large quantities of china, of all sizes and figures, fit for the European market. The supercargoes attend the packing of this article too; for, if a strict eye is not kept upon them, they will sometimes put up china cracked, broken, or of an inferior quality. They have even gone so far as to fill

up chests with stones or bricks, in place of the finest commodities; which has not been discovered till they were opened in England.

If the chests are not sent immediately to the factory, or to the ships, after they are packed, it is absolutely necessary to send a man or two to watch them in the merchant's warehouse, otherwise they may be subject to great abuse; and there must be a guard on them all the way to the ships.

The customhouse officers must also be bribed with presents now and then, otherwise they become very troublesome. It is best to feed them from time to time with small presents; for if you give them one ever so large, it will soon be forgot, unless their memories are frequently refreshed by another. In short, it requires a great deal of patience and cunning to trade with the Chinese. An equal temper, and a smooth tongue, are qualifications absolutely necessary for a supercargo; for they must be dealt with in the same crafty manner that they deal with others.

A private trader, that buys a quantity of goods in chests, tubs, or boxes, must get a clearance from the merchants, to enable him to get it aboard, for which he pays a small matter extraordinary. The merchant writes his name, or pastes a small bit of printed paper upon the chest, &c. by which the Mandarines, who weigh all the company's goods as they are shipped off, know what merchant to debit for the duty; which they collect at their leisure. The chests, boxes, &c. that have the merchant's Chop or mark are seldom opened; yet I have sometimes seen even these inspected by the Mandarines, on suspicion that they contained goods of greater value than they were marked at. When a fraud is detected, I know not exactly how they settle matters, but it is probable the merchant is fined.

A private man who picks up trifling articles here and there, must collect them in a chest before they are sent aboard; and use his interest with the linguist, or one of the customhouse retinue, to take a note of such things as pay duty, who will carry it before the Hap-po, along with the key of the chest; and if the Hap-po put his mark upon it, the chest passes without further trouble, and the key is returned. All goods, in chests, &c. must have the Hap-po's chop or mark upon them, otherwise they will be seized.

Every thing is sold by weight in China, flesh, fowls, fruits, rice, &c. and even liquids. To increase the weight, I have known them cram their poultry with stones and gravel.

The Chinese will not scruple exchanging a live hog for a dead one, if the latter is a little larger; for they like them as well when they die of a distemper, as when killed by a butcher. For this purpose they will sometimes give such hogs as we purchase a dose to kill them soon after they are brought aboard; and when we are obliged to throw them away, they will take them up, and sell them over again to their own people.

Every person in dealing with the Chinese, should thoroughly inspect their goods, and should be particularly careful of their weights and measures. You must carefully observe that the beam be not longer on one side than the other. Some of them have holes or notches at each end of the beam, by which they can, by hanging scales in the one or the other, diminish or increase the weight considerably: In others the beams may be pulled out or contracted on one side: But that which is least discernible, and apt to deceive you, is, when the nut or centre of the beam is made to slide, which they can do by a slight of hand not easily ob-

served. It is, indeed, so difficult to know all their tricks, that you cannot be thoroughly safe, unless you weigh every thing after them in English scales. Those, also, who have confided in their package, have been no less deceived, than those who have trusted to their weights. They have found chests, boxes, tubs, and canisters so exactly imitated and marked, with damaged goods, or things of little value, and put in the place of fresh goods, that our people made no doubt that all was right, till they found out the deception upon their unpacking them in England.

The Chinese excel the Europeans in nothing more than in the art of cheating. When they have any point to manage in which their interest is concerned, no people know better how to insinuate themselves into the good opinion of those they mean to take an advantage of, or to improve an opportunity of doing it to the utmost. Nor will they decline the most hazardous undertaking when they have gain in their view. They are indeed very cunning, malicious and deceitful; all their revenge is managed secretly; and they can not only dissemble their malice, but seem patient even to insensibility, till they have a favourable opportunity to strike home. They apply themselves assiduously to discover the inclinations, humours, and tempers of those they deal with, and will keep up a fair appearance of friendship to their greatest enemies.

Though there are not wanting among them instances of fair dealers, of open generous usage to strangers, and of fidelity not to be corrupted; yet the generality of them will make no scruple of imposing upon you, and are so far from being ashamed of it when detected, that they often laugh at those they have bubbled. Indeed an European always runs a great risque of being cheated if he trusts to his own judgment; and if he

employs a Chinese broker, as is often done, the broker and merchant will sometimes combine to deceive him. I myself, says our author, once bought a piece of stuff for waistcoats and breeches; without looking over the whole of it, imagining it was all alike; and sent it to my taylor; but was much surpris'd on his bringing them home, to find my waistcoats of different colours, and different substances. A gentleman of my acquaintance went into a goldsmith's shop, with an intention to buy a gold head for his cane; the goldsmith had none of the pattern he wanted, in that metal, though he had one of them in silver, but desired him to call in a day or two, and he should have one. He called, received the head, paid for it, and had it put on his cane. The gentleman, however, since my arrival in England, informed me that his supposed gold head proves to be silver one, and in all likelihood the same he was shown in the shop, by which he had desired that the gold one might be made. When I have been in the merchant-shops, I have frequently had my handkerchiefs, fans, and staves stolen from me; and when I presumed to demand them again, they would fall a laughing at me, without giving me any satisfaction. To use violence, I perceived, was in vain, and would be only making a bad affair worse. I knew a poor sailor, who pulled out his purse to count a few dollars which he had got that morning from the purser at forty per cent. in order to provide a little tea, &c. for his homeward passage. A Chinese observing him, snatches the purse out of his hand, runs off, and the sailor after him. And though several Chinese saw the robbery, yet not one of them offered to stop the thief, but, on the contrary, fell a laughing at the Englishman's simplicity in pretending to recover it. At last the Chinese man, finding he was near overtaken, dropped

the purse; on which the poor tar stopped to take it up; but, to his great grief and mortification, he found only one dollar left. Thus the poor sailor was robbed of his money. Had he overtaken the thief, it is more than probable the mob would have rescued the villain, and sent home the poor sailor half dead with blows to the factory; for the mob are often so insolent, that they behave to strangers, as if there were neither law nor government in the country; excepting when a Mandarin passes by, and then they are all hush, and stand aside with their eyes fixed on the ground.

There is no body to complain to on these occasions, but the English linguist, who always pretends that he cannot find out the aggressor; or if he be found, that he denies the charge. By such trifling reasons, he evades the trouble he ought to take, and would make one believe that he is either bribed, or receives a share in the booty.

Though the ships of the Chinese for the sea service are not comparable to those of Europe, and their skill in navigation is but mean; yet upon their rivers or canals they manage large vessels, as big as ships, by a few hands, with great dexterity: Of these vessels there are not less than ten thousand in the southern provinces equipped for the emperor's service: They are flat-bottomed, the head and stern square, but the forepart not quite so broad as the stern; they have a main-mast and a fore-mast; the fore-mast has a yard and a square sail, but the sail of the main-mast is narrow at-top like a sloop's sail: Their masts are not pieced as ours, and set one on the top of the other, but are only one single tree. Their sails are made of a thick mat strengthened with laths or split cane at about two feet distance: Upon the deck they build little rooms or cabins from one end to the other, raised about seven or eight feet

high which are gilded both within and without, and so very commodious, that they make the longest voyage tolerable. The Mandarines, or great officers, often travel together in this manner; and no where spend their hours more agreeably; for here they visit one another without ceremony, and play and pass away their time as if they were all of one family; which freedoms are never taken by magistrates on shore.

But notwithstanding the sailing upon the rivers and canals is generally exceeding pleasant, there are several rapid torrents on which they sail with the utmost hazard. Le Compte tells us, he was once upon such a stream, when the vessel was whirled round with an incredible swiftness for a considerable time, and at length dashed upon a rock. That in the province of Fokien, for eight or ten days sail the vessel is in continual danger of perishing; there are so many cataracts and rocky straights that it is hardly possible for the boat to pass through without being dashed to pieces on one side or other: Every day almost some vessel or other is shipwrecked in these torrents, but they have often the good fortune to split near the shores, and the passengers are saved; sometimes indeed the vessel is dashed to pieces, and the crew buried in a moment. Le Compte says, though he had sailed upon the most tempestuous seas, he thinks he never run so many hazards in ten years, as he did in ten days upon these torrents: But all this danger it seems proceeds from want of hands to manage their barks, for if instead of eight men they carried fifteen, all the violence of the streams would not be able to carry them away, so dexterous are the Chinese at stemming the force of the current. But it is common in China, as well as other parts of the world, to hazard men's lives, and venture losing all their effects, rather than be at a trifling

charge more than they apprehend to be absolutely necessary.

Father Gemelli Careri observes, that there is hardly a city or village through the whole empire, especially in the southern provinces, but enjoys the conveniency of some navigable river, lake, canal, or arm of the sea; and that there are almost as many people upon the water as upon the land; wherever there is a town upon the shore, there is another of boats upon the water; and some ports are so blocked up with vessels, that it will take up several hours to get cross them to land. These vessels are made as commodious as houses; and there are many born, and live, and die in them; and they keep hogs, poultry, dogs, and other domestic animals on board, as if they were on shore.

Besides these vessels, there are a prodigious number of floats of timber perpetually going up and down the rivers and canals, which carry whole villages of people upon them. This timber is cut chiefly in the province of Suchuen, which adjoins to India on the west; and these floats are some of them a mile in length; they rise two or three feet above the water, upon which the people build little wooden huts, or cabbins, at equal distances, where they live till they have disposed of the timber on which they are built: Thus great quantities of it are conveyed as far as Peking, being above three hundred leagues from the place where it is cut.

Their ships which go to sea are deeper and more capacious than those for the canals, but their masts and sails are made much after the same manner, and their heads and sterns square, like the former. They have some two masts, and others three, and their largest are above a thousand tun burden.

All ships have frightful images of their gods, and

have altars and lamps burning before them. The hold of the ship is divided into many small partitions, which are made so tight, that if they spring a leak, only the goods stowed there will be damaged, and it can go no further.

These sort of vessels are no good sailors, though they hold much more wind than ours, because of the stiffness of their sails, which do not yield to the gale; yet as they are not built in so neat a manner, they lose the advantage they have over ours in this point.

They do not caulk their vessels with pitch and tar as they do in Europe, but with a sort of particular gum, which is so good that a well or two made in the bottom of the hold of the vessel is sufficient to keep it dry; hitherto they have had no knowledge of a pump.

Their anchors are not made of iron, like ours, but of a hard and heavy wood, which on that account they call Tie mou, that is to say, Iron-Wood; they pretend that these anchors are much more serviceable than those of iron, because, say they, these are apt to bend, which those of the wood they use never do; however, they most commonly tip the two ends of them with iron.





*Of the AGRICULTURE and GARDENING of the
CHINESE.*

IN so large an empire as this we ought not to be surprised that the nature of the soil is not every where the same, it differing according as you are nearer or farther from the south; but such is the industry of the husbandmen, and so inured are they to labour, that there is not one province which is not very fruitful, and scarce none but what will yield subsistence for an inconceivable number of inhabitants.

Besides the goodness of the land, it is interspersed with a prodigious number of canals, which greatly contribute to its fertility; and though there are gathered so many different sorts of grain, that great quantities are used for making wine and strong waters, yet when they are afraid of any place becoming barren, the Mandarines prohibit the making of those liquors for a time. Agriculture is in great esteem, and the husbandmen, whose profession is regarded as the most necessary for a state, are not of the meanest rank, having large privileges granted to them, and being preferred to mechanics and merchants.

This country, like all others, has its plains and its mountains, and all the plains are cultivated; but neither hedge nor ditch is to be seen, and but few trees, so much are they afraid of losing an inch of ground.

Provinces which lie to the north and west produce bread-corn, barley, several kinds of millet, tobacco, pease that are always green, black and yellow pease which serve instead of oats for horses; they likewise produce rice, but in less quantities, and in several places where

the earth is dry it must be owned the rice is harder, and requires more boiling; those of the south produce great quantities of rice, because the land lies low, and the country is full of water.

In the provinces where the plains are mingled with hills and mountains, some of them must needs be barren, but the greatest part have good soil, and they cultivate them to the very edge of the precipices.

It is a very agreeable sight to behold in some places plains of the extent of three or four leagues, surrounded with hills and mountains cut into terraces from the bottom to the top; the terraces rise one above another, sometimes to the number of twenty or thirty, every one being three or four feet high.

These mountains are not generally rocky, as they are in Europe, the soil being light, porous, and easy to be cut, and so deep in several provinces, that one may dig three or four feet deep before the rock appears.

When the mountains are rocky, the Chinese loosen the stones, and make little walls of them to support the terraces, then level the good soil, and sow it with grain.

The husbandmen divide into plots that which is of the same level, and that which has great inequalities is separated into stories in the form of an amphitheatre; and as the rice will not flourish without water, they make reservoirs at proper distances to catch the rain-water, and that which descends from the mountains, that they may distribute it equally among all the plantations of rice; never complaining of the pains and labour they take, either in guiding the water, according to its natural bent; from the reservoirs above to the plots below, or in causing them to ascend from the reservoirs below, from story to story, even to the highest.

They make use to this purpose of hydraulic engines, of a very simple kind, to convey the water from place to place, that the earth may be constantly watered, in-
 somuch that the husbandman is almost certain to find a harvest proportionable to his industry and labour; the traveller likewise receives a great deal of pleasure in passing through these delightful fields and valleys, wherein the scenes are agreeably diversified by the different disposition of the mountains that surround them, and finds himself every hour pleasingly surpris'd by a new landskip that perpetually appears in view in a constant succession of verdant amphitheatres, which he discovers one after another in his journey.

This sort of engine which they make use of is very simple, both with respect to its make and the manner of playing it; it is composed of a chain made of wood, like a large ring, which consists of a vast number of little pieces of board or trenchers of six or seven inches square, strung through the middle, and placed at equal distances parallel to each other; this chain is laid in a wooden trough made of three planks, in such a manner that the lower part of the ring lies at the bottom of the trough, and fills it exactly, and the upper part, which is parallel to it, is close to a plank laid on the open part of the trough; the lower part of the ring passes round a moveable cylinder, whose axle-tree is laid upon the two sides of the lower end of the trough; the other end of the ring, that is to say, that above, is supported by a kind of drum, with little boards fixed to it in such a manner that they suit exactly with the boards of the chain; this drum, being turned about by a power applied to its axle-tree, causes the chain to turn, and at the upper part of the trough, by which the drum is supported, is fixed at the same height as the water is to be brought, and the inferior

part is plunged into the water that is to be raised, it is necessary that the inferior part of the chain, which exactly fills the tube or trough, in ascending through the tube carries with it all the water which is between each board, that is as much as the tube can contain, in a continual stream to the place where it is designed, as long as the machine is in motion; meanwhile the upper part of the chain descends gradually along the plank which supports it: these two motions joined together make all the secret of the machine: It is put in motion three different ways, in the following manner:

First, with the hand, either with one or two windlasses fixed immediately to the ends of the axle-tree or the drum.

Secondly, with the feet, by means of certain large wooden pegs, standing out about half a foot round the axle-tree of the drum; these pegs have large longish heads, round on the outside, that is to say, of a proper shape to tread upon with naked feet; inasmuch that several men, according to the number of the rows of the pegs, either standing or sitting, may easily put the engine in motion with very little trouble, holding an umbrella in one hand and a fan in the other, and so send a continual stream to the thirsty land.

Thirdly, by the assistance of a buffaloe, or some other animal, who is made fast to a great wheel about four yards in diameter, placed horizontally; in the circumference of which are fixed a great number of pegs or teeth, which tally exactly with teeth of the same sort fixed round the axle-tree of the drum, by which means the largest machine is turned about with ease.

When a canal is to be cleansed, which frequently happens, it is divided at convenient distances by dams, and every neighbouring town has a proper share al-

lotted to it; and then immediately appear several companies of peasants, with engines like that I have described, which they make use of for raising the water out of the canal into the fields; and as the banks are very high, they place three engines one above another, so that the water is conveyed from one to the other. This labour, though long and painful, is soon ended, by reason of the number of hands that are employed therein.

In the provinces of Peking, Xansi, Xensi and Szechuen, which lie towards the west and north, they sow wheat, barley, and pease; Huquang, Nanking and Chiekiam, which are low watry countries, abound in rice.

The soil of their ground is so light that they plow with a single buffaloe or heifer; after they have plowed, they clean the ground of all weeds; and if the field be designed for rice, they let in the water and moisten the earth till it become a perfect pulp or hotch-potch. They sow their rice first in little beds or plots, where it comes up so thick that it would never yield, therefore they transplant it after it is six or eight inches high, and plant their fields in straight lines, as our gardeners do their beans, leaving little spaces between. They continually supply these fields with water, in which the rice grows till it is almost ripe; and then the water being dried up, they cut and thresh it out, often in the fields where it grows. The rice has an ear the most like bearded barley of any European grain, and grows usually four feet, sometimes two yards high.

They prepare their ground for wheat and barley by grubbing up the grass and roots, and burning all together with straw; then having sifted this earth fine, they mix and sow it with seed in a straight line in trenches, and not promiscuously as our husbandmen do.

In order to make the rice grow the better they are careful, in certain places where they sow, to bury balls of hogs-hair, or any other sort of hair, which, according to them, gives strength and vigour to the land, and makes the rice better; those whose business it is to shave the head are very careful in saving the hair, till the inhabitants of these parts come to purchase it for about a halfpenny a pound, conveying it away in bags, and you may often see barks loaded with nothing else.

When the plant begins to ear, if the land be watered with spring-water, they mix quick lime with it, pretending that it kills worms and insects, destroys weeds, and gives a warmth to the ground very much tending to make it fruitful.

The Chinese have no meadows, natural nor artificial, and have not the least conception of fallowing, never permitting their lands to lie the smallest time fallow. Their husbandmen would consider meadows, of every denomination, as lands in a state of nature; they sow their lands all with grain, and give the preference to such grounds as we generally lay out in meadows, which, lying low, and being properly situated with respect to water, are consequently the most fertile. They affirm, that a field sown with grain will yield as much straw for the nourishment of cattle, as it would have produced of hay, besides the additional advantage of the grain for the maintenance of man, of which they can spare too in plentiful seasons, a small portion for the animal creation.

Such is the system adhered to from one end of the empire to the other, and confirmed by the experience of four thousand years, amongst a people the most attentive to their interest of any nation in the universe.

A Chinese farmer could not but laugh, if you told

him, that the earth ought to rest at a certain fixed period of time. All their grounds, even in the northern provinces, yield every year two crops, and in those towards the south often five in two years, without one single fallow season, during the many thousands of years that they have been converted to the purposes of agriculture.

The Chinese use the same manures as we do, in order to restore those salts and juices to their grounds, which an unintermitting production is continually consuming. They know nothing about marl, but make use of common salt, lime, ashes, and all sorts of animal dung, but above all that which we throw into our rivers: They make great use of urine, which is carefully preserved in every house, and sold to advantage: In short, every thing produced by the earth is conveyed to it again with the greatest care, into whatever shape the operations of nature and art may have transformed it.

When their manures are at any time scarce, they supply the deficiency, by turning up the ground with the spade to a great depth, which brings up to the surface of the field a new soil, rich with the juices of that which descends in its room.

Without meadows the Chinese maintain a great number of horses, buffaloes, and other animals of every kind necessary for labour, for sustenance, and for manure. These animals are fed some with straw, others with roots, beans, and grain of every kind. It is true, they have fewer horses and horned cattle, in proportion, than we have, yet it is not necessary that they should have more.

The continual labour and pains of these poor people are sometimes rendered ineffectual, by the great number of locusts that destroy the fruits of the earth; it is

a dreadful plague, if we may judge of it from a Chinese author: "One sees such prodigious multitudes of
 " them, says he, that they cover all the sky, and are
 " so close, that their wings seem to touch each other;
 " their number is so great, that in lifting up your eyes
 " you would imagine you saw over your head high
 " green mountains, and the noise they make in flying
 " is like the beating of a drum."

The same author observes, that this incredible quantity of locusts does not appear but when great floods are followed by a very dry year; for it is his opinion, that the spawn of the fish being left upon the ground, and afterwards hatched by the heat of the sun, produce this vast multitude of insects, that in a short time destroy the hopes of a plentiful crop.

This empire was established by husbandmen, in those happy times, when the laws of the great Creator were still held in remembrance, and the culture of the earth regarded as the grandest of all employments, the most worthy of mankind, and the chief trade of all. From Fou hi, even to this day, all the emperors, without excepting one, glory in being the first husbandmen of their realm.

The Chinese historians have carefully preserved an anecdote of generosity in two of their ancient emperors, who, not observing among their children any one worthy of mounting a throne, which virtue alone ought to inherit, named two simple husbandmen to succeed them. These husbandmen, according to the Chinese annals, advanced the happiness of mankind during very long reigns; their memory is still remembered with veneration.

Agriculture is honoured, protected, and practised by the emperor, and the great magistrates, who for the most part are the sons of simple husbandmen, whom

merit has raised to the first dignities of the empire; and, in short, by the whole nation, who have the good sense to honour an art the most useful to man, in preference to others more frivolous, and less important.

On the fifteenth day of the first moon, in every year, which generally corresponds to the beginning of March, the emperor in person performs the ceremony of opening the grounds. This prince in great pomp, marches to the field appointed for the ceremony: the princes of the imperial family, the presidents of the five great tribunals, and a vast number of Mandarines accompany him. Two sides of the field are occupied by the emperor's officers, and guards; the third is allotted for the husbandmen of the province, who repair thither to behold their art honoured, and practised by the chief of their empire; the fourth is reserved for the Mandarines.

The emperor enters the field alone, lies down, and nine times knocks his head against the ground, in adoration of Tien, the God of heaven; he pronounces, with a loud voice, a prayer appointed by the tribunal of rites, invoking the blessing of the almighty Sovereign on his labour, and on the labour of his people, who form his family: he then, in quality of sovereign pontiff of the empire, sacrifices a bullock, which he offers up to heaven, as the origin of all happiness; while they cut the victim in pieces, and place them on the altar, they bring to the emperor a plough, in which are yoked a pair of bullocks, magnificently adorned. The emperor then, laying aside his royal robes, takes hold of the handle of the plough, and turns up several furrows the whole length of the field; then, with a complaisant air, having delivered the plough to the Mandarines, they successively follow his example, emulating one another in performing this honourable

labour with the greatest dexterity. The ceremony ends with distributing money, and pieces of stuff, among the husbandmen there present: the most active of whom finish the remaining labour, before the emperor, with great nimbleness and address.

Some time after, when they have sufficiently laboured and manured their lands, the emperor repairs again, in procession, and begins the sowing of the fields, always accompanied with ceremony, and attended by the husbandmen of the province.

The same ceremonies are performed, on the same days, in all the provinces of the empire, by the viceroys, assisted by all the magistrates of their departments, in presence of a large number of husbandmen, of their respective provinces. I have seen this opening of the grounds at Canton, and never remember to have observed any of the ceremonies invented by men with half the delight and content with which I beheld this.

The Chinese agriculture has likewise other encouragements. Every year the viceroys of the provinces send the names of such husbandmen as have particularly distinguished themselves in their employments, either by cultivating grounds which had till that time been looked upon as barren, or, by a superior culture, improving the production of such lands as formerly had bore grain, to court. These names are presented to the emperor, who confers on them honourable titles, to distinguish them above their fellow husbandmen. If any man has made an useful discovery, which may influence the improvement of agriculture, or should he, in any manner, deserve more distinguished marks of respect than the rest, the emperor invites him to Peking, defraying his journey, with dignity, at the expence of the empire; he receives him into his palace, questions him with respect to his abilities, his

age, how many children he has, the extent and quality of his lands; then dismisses him to his plough, distinguished by honourable titles, and loaded with benefits and favours.

The Chinese ascribe the invention of the plough, and several instruments of agriculture, and the proper method of sowing wheat, rice, barley, and other grains, to some of their emperors; and books have been written by their princes upon the subject of tillage, the nature of different soils, and the manure proper for each, which serve as directions to the husbandmen at this day.

The gardens of the Chinese are generally very small. Nature is their plan, and their aim is to imitate her in all her delightful irregularities. Their first consideration is the form of the ground, whether it be flat, sloping, hilly, or mountainous, extensive, or of small compass, or a dry or marshy nature, abounding with rivers and springs, or liable to a scarcity of water; to all which circumstances they carefully attend, choosing such dispositions as humour the ground, can be executed with the least expence, hide its defects, and set its advantages in the most conspicuous light.

The Chinese not being great lovers of walking, we seldom meet with avenues or spacious walks, as in our European plantations. The whole ground is laid out in a variety of scenes, and you are led, by winding passages cut in the groves, to the different points of view, each of which is marked by a seat, a building, or some other object.

The perfection of their gardens consists in the number, beauty, and diversity of these scenes. The Chinese gardeners, like the European painters, collect from nature the most pleasing objects, which they endeavour to combine in such a manner, as not only to

appear to the best advantage separately, but likewise to unite in forming an elegant and striking whole.

Their artists distinguish three different species of scenes, to which they give the appellations of pleasing, horrid, and enchanted. Their enchanted scenes answer, in a great measure, to what we call romantic, and in these they make use of several artifices to excite surprize. Sometimes they make a rapid stream, or torrent, pass under ground, the turbulent noise of which strikes the ear of the new comer, who is at a loss to know from whence it proceeds. At other times they dispose the rocks, buildings, and other objects that form the composition in such a manner, as that the wind passing through the different interstices and cavities, made in them for that purpose, causes strange and uncommon sounds. They introduce into these scenes all kinds of extraordinary trees, plants and flowers, form artificial and complicated echoes, and let loose different sorts of monstrous birds and animals.

In their scenes of horror, they introduce impending rocks, dark caverns, and impetuous cataracts rushing down the mountains from all sides; the trees are ill-formed, and seemingly torn to pieces by the violence of tempests; some are thrown down, and intercept the course of the torrents, appearing as if they had been brought down by the fury of the waters; others look as if shattered and blasted by the force of lightening; the buildings are some in ruins, others half consumed by fire, and some miserable huts dispersed in the mountains serve, at once, to indicate the existence and wretchedness of the inhabitants. These scenes are generally succeeded by pleasing ones. The Chinese artists, knowing how powerfully contrast operates on the mind, constantly practise sudden transitions, and a striking opposition of forms, colours, and shades. Thus they

conduct you from limited prospects to extensive views; from objects of horror to scenes of delight; from lakes and rivers, to plains, hills, and woods; to dark and gloomy colours they oppose such as are brilliant, and to complicated forms simple ones; distributing by a judicious arrangement, the different masses of light and shade, in such a manner as to render the composition at once distinct in its parts, and striking in the whole.

When the ground is extensive, and a multiplicity of scenes are to be introduced, they generally adapt each to one single point of view: But where it is limited, and affords no room for variety, they endeavour to remedy this defect, by disposing the objects so, that being viewed from different points, they produce different representations; and sometimes by an artful disposition, such as have no resemblance to each other.

In their large gardens they contrive different scenes for morning, noon and evening; erecting at the proper points of view, buildings adapted to the recreations of each particular time of the day: and in their small ones (where, as has been observed, one arrangement produces many representations) they dispose in the same manner, at the several points of view, buildings, which, from their use point out the time of day for enjoying the scene in its perfection.

As the climate of China is exceeding hot, they employ a great deal of water in their gardens. In the small ones, if the situation admits, they frequently lay almost the whole ground under water; leaving only some islands and rocks: And in their large ones they introduce extensive lakes, rivers, and canals. The banks of their lakes and rivers are variegated in imitation of nature; being sometimes bare and gravelly, sometimes adorned with woods to the water's edge.

In some places flat and covered with flowers and shrubs, in others rocky, and forming caverns into which part of the waters discharge themselves with noise and violence. Sometimes you see meadows covered with cattle, or rice grounds that run out into lakes, leaving between them passages for vessels; and sometimes groves, into which enter, in different parts, creeks and rivulets, sufficiently deep to admit boats; their banks being planted with trees, whose spreading branches in some places form harbours, under which the boats pass. These generally conduct to some very interesting object; such as a magnificent building; places on the top of a mountain cut into terraces; a casine situated in the midst of a lake; a cascade, a grotto cut into a variety of apartments; an artificial rock; and many other such inventions.

Their rivers are seldom straight, but serpentine, and broken into many irregular points; sometimes they are narrow, noisy, and rapid; at other times, deep, broad, and slow. Both in their rivers and lakes are seen reeds, with other aquatic plants and flowers; particularly the Lyen hoa, of which they are very fond. They frequently erect mills, and other hydraulic machines, the motions of which enliven the scene. They have also a great number of vessels of different forms and sizes. In their lakes they intersperse islands; some of them barren, and surrounded with rocks and shoals; others enriched with every thing that art and nature can furnish most perfect. They likewise form artificial rocks; and in compositions of this kind the Chinese surpass all other nations. The making them is a distinct profession: And there are at Canton, and probably in most other cities of China, numbers of artificers constantly employed in this business. The stone they are made of comes from the southern coasts

of China: It is of a blueish cast, and worn into irregular forms by the action of the waves. The Chinese are exceeding nice in the choice of this stone, in-
 somuch that I have seen several tael given for a bit no bigger than a man's fist, when it happened to be of a beautiful form and lively colour. But these select pieces they use in landskips for their apartments; in gardens they employ a coarser sort, which they join with a blueish cement, and form rocks of a considerable size. I have seen some of these exquisitely fine, and such as discovered an uncommon elegance of taste in the contriver. When they are large they make in them caves and grottos, with openings, through which you discover distant prospects. They cover them in different places with trees, shrubs, briars, and moss; placing on their tops little temples, or ~~other~~ buildings, to which you ascend by rugged and irregular steps cut in the rock.

When there is a sufficient supply of water, and proper ground, the Chinese never fail to form cascades in their gardens. They avoid all regularity in these works, observing nature according to her operations in that mountainous country. The waters burst out from among the caverns and windings of the rocks. In some places a large and impetuous cataract appears; in others are seen many lesser falls. Sometimes the view of the cascade is intercepted by trees, whose leaves and branches only leave room to discover the waters, in some places, as they fall down the side of the mountain. They frequently throw rough wooden bridges from one rock to another, over the steepest part of the cataract; and often intercept its passage by trees and heaps of stones, that seem to be brought down by the violence of the torrent.

In their plantations they vary the forms and colours

of their trees, mixing such as have large and spreading branches with those of pyramidal figures, and dark greens with brighter, interspersing among them such as produce flowers, of which they have some that flourish a great part of the year. The weeping willow is one of their favourite trees, and always among those that border their lakes and rivers, being so planted as to have its branches hanging over the water. They likewise introduce trunks of decayed trees, sometimes erect, and at other times lying on the ground, being very nice about their forms, and the colour of the bark and moss on them.

Various are the artifices they employ to surprize. Sometimes they lead you through caverns and gloomy passages, at the issue of which you are, on a sudden, struck with the view of a delicious landskip, enriched with every thing that luxuriant nature affords most beautiful. At other times you are conducted through avenues and walks, that gradually diminish and grow rugged, till the passage is at length entirely intercepted, and rendered impracticable, by bushes, briars, and stones; when unexpectedly a rich and extensive prospect opens to view, so much the more pleasing, as it was the less looked for.

Another of their artifices is to hide some part of a composition by trees, or other intermediate objects. This naturally excites the curiosity of the spectator to take a nearer view; when he is surprized by some unexpected scene, or some representation totally opposite to the thing he looked for. The termination of their lakes they always hide, leaving room for the imagination to work; and the same rule they observe in other compositions, wherever it can be put in practice.

Though the Chinese are not well versed in optics, yet experience has taught them that objects appear less

in size, and grow dim, in proportion as they are more removed from the eye of the spectator. These discoveries have given rise to an artifice, which they sometimes put in practice. It is the forming projects in perspective, by introducing buildings, vessels, and other objects, lessened according as they are more distant from the point in view; and that the deception may be still more striking, they give a greyish tinge to the distant parts of the composition, and plant in the remoter parts of these scenes trees of a fainter colour, and smaller growth, than those that appear in the front, or fore-ground; by these means rendering what in reality is trifling and limited, great and considerable in appearance.

The Chinese generally avoid straight lines; yet they do not absolutely reject them. They sometimes make avenues, when they have any interesting object to expose to view. Roads they always make straight, unless the unevenness of the ground, or other impediments, afford at least a pretext for doing otherwise. Where the ground is entirely level, they look upon it as an absurdity to make a serpentine road; for they say, that it must either be made by art, or worn by the constant passage of travellers: In either of which cases it is not natural to suppose men would chuse a crooked line, when they might go by a straight one.

What the European gardeners call clumps, the Chinese are not unacquainted with; but they make not such frequent use of them as we do. They never fill a whole piece of ground with clumps; they consider a plantation as painters do a picture, and groupe their trees in the same manner as these do their figures, having their principal and subservient masses.

The Chinese manner of laying out grounds is vastly difficult, and not to be attained by persons of narrow

intellects; for though the precepts are simple and obvious, yet it requires genius, judgment, and experience, a strong imagination, and a perfect knowledge of the human mind, to put them in execution: This method being fixed to no certain rule, but liable to as many variations as there are different arrangements of things in the world.



*Of the TREES, SHRUBS, and PLANTS of the
CHINESE.*

WERE the Chinese as careful in cultivating their fruit trees, as we generally are in Europe, they would have abundance of all kinds, the only difference would be the want of variety of each distinct sort; as for instance, they have but three or four kinds of apples, seven or eight of pears, as many of peaches, and none of cherries but what are very indifferent.

But what makes amends for this defect is, that they have several excellent fruits to which we are strangers; particularly one which they call Tse tse, and the Portuguese, figs, because when it is dried it becomes mealy and sweet like a fig. The trees on which they grow, when grafted become very charming to the eye; they are as tall, and spread about as much as a middle-sized walnut-tree: The leaves are large, and of a lively green, which change in the autumn to an agreeable red. The fruit is about the bigness of a handsome apple, and their colour, when ripe, is of a bright yellow.

In the southern provinces there grow other fruits, which are still in greater esteem among the natives;

for, besides oranges of several sorts, lemons, citrons, which were many years ago brought into Europe, we meet with two several kinds which are unknown among us. That which they call Li tchi is about the size of a date. The stone is equally long and hard, it is covered with a soft pulp full of moisture, and of an excellent taste: when dried, it loses a great part of its fine flavour, and becomes black and wrinkled like our ordinary prunes. The rind outwardly resembles shagreen, but it is smooth within; the figure is nearly oval.

The other kind has the name of Long yen, that is to say, the dragon's eye; the shape is round, the rind yellowish, the pulp white, moist, and inclinable to the acid. It is pretended that this is not so agreeable as the former, but it is more wholesome, for it never occasions any disorder.

The Yeou and Quang lau are ordinary fruits, and not worth insisting on in particular. However, the way of gathering the latter, which are a kind of olive, is worthy observation. Before they are quite ripe, and yet are in a condition proper for eating, instead of beating them down with long poles, which is the custom in other places, they make a hole in the body of the tree, in which they put salt, and then stop it up; by this means, in a few days time, the olives fall from the tree of themselves.

Among other trees, there are two which ought not to be omitted, for besides their singularity, they are useful at meals. The one produces a kind of pepper, called Hao tiao; it is the rind of a berry as big as a pea; the kernel is too hot and biting to be made use of; the colour of it is gray mingled with streaks of red. It is not so pungent nor agreeable to the taste as pepper, and consequently is only used by the meaner peo-

ple. The plant that produces it in some places is a thick bush; in others a tree of moderate height.

The other tree produces pease. The shape, colour, shell and taste are extremely like our ordinary pease. This tree is common enough in several provinces, and for tallness, spreading branches and thickness, gives place to very few.

But among trees which claim the attention of the public, and which are most likely to raise the envy of the Europeans, are the four that follow.

The first is the varnish-tree [Tsi chu.] Its size is very mean, its bark whitish, its leaf resembles that of the wild cherry-tree. The gum, which distils drop by drop, is like the tears of the turpentine-tree. It yields a greater quantity of liquor if an incision be made in it; but then it soon destroys the tree.

This varnish is constantly used, and greatly esteemed by the artificers; it takes all colours alike, and if it be well managed, neither loses its lustre by the changes of the air, nor the age of the wood to which it is applied.

The second tree is Tong chu, from which a liquor is gained not much differing from varnish. It resembles a walnut-tree so nearly, that many have been deceived by it. The nut is full of a thickish oil mixed with an oily pulp, which they take care to squeeze, otherwise they would lose a great part of the liquor. This, as well as the varnish, is supposed to have a poisonous quality. To make it fit for use, they boil it with litharge, and may mix it with any colour at pleasure. It is often used of itself to varnish wood, which preserves it from the bad effects of rain; as also to give a lustre to the floors of the emperor's apartments, and those of the grandees.

The third remarkable tree is the Tallow-Tree. It

is as high as a large cherry-tree; the fruit is contained in a rind, which, when ripe, opens in the middle like a chesnut: It consists of white kernels of the size of a hazel nut, whose pulp has the properties of tallow, and of which candles are accordingly made.

The fourth is the most uncommon of all; it is called *Pe la chu*, that is, the white-wax-tree. It is not so tall as the tallow-tree, from which it also differs in the colour of the bark, which is whitish, and in the shape of the leaves, which are longer than they are broad. A little kind of worm fixes itself to the leaves, and forms a sort of comb much smaller than a honeycomb. The wax of this is very hard and shining, and of far greater value than their common bees wax.

The wood called *santal* or *sanders* is another production of China, as well as of the kingdom of Siam. There are three sorts of *sanders*, white, yellow, and red, which are all produced by trees of the same kind, their different colours being supposed to arise from the difference of climates where they grow, or from the different parts of the tree from whence they are taken. According to many, the cortical part is the white *sanders*, and the medulary part the yellow *sanders*; but *Garcias* says they are had from two different trees, tho' so much alike that they cannot be distinguished except by the natives. This, however, we are better assured of, that the tree producing yellow *sanders* grows as high as our walnut trees, bearing leaves resembling those of the lentisk, bluish flowers, and fruit like a cherry, green at first, but blackening as it ripens, and of a faintish taste. The white *sanders* is the paler marrow of the same tree, which has not such a fragrant smell nor aromatic taste as the yellow *sanders*, and is therefore less esteemed. The red is the heart of another species

of this tree, very solid and ponderous, but less odorous than either of the former. They are all reckoned refrigerating, drying, and cordial; and the red is pretty astringent.

There is another tree which bears a fruit from which is drawn an excellent oil. This tree has some distant resemblance to the tea shrub, with respect to the shape of the leaf, and the colour of the wood; but greatly exceeds it in height and thickness. The berries, which are green, and of an irregular figure, contain several kernels.

The cotton shrub is one of the most useful in all China; on the same day that the husbandmen get in their harvest they sow cotton in the same field, doing nothing else but raking the earth over the seeds.

When the earth is moistened with rain or dew, there soon grows up a shrub about two feet high, the flowers of which appear at the beginning or towards the middle of August; they are generally yellow, but sometimes red. To this flower a small button succeeds, growing in the shape of a pod of the bigness of a nut.

The fortieth day after the appearance of the flower the pod opens of itself, and dividing into three parts discovers three or four wrappings of cotton, extremely white, and of the same figure as the cocoon of a silkworm; they are fastened to the bottom of the open pod, and contain seeds for the following year: It is then time to get in the crop, but in fair weather they leave the fruit exposed to the sun two or three days, which swelling by the heat makes the profits the greater.

As all the fibres of the cotton are strongly fastened to the seeds that they enclose, they make use of a sort of an engine to separate them; it contains two very

smooth rowlers, one of wood and the other of iron about a foot long, and an inch thick; they are so close to one another that there is no space left between; while one hand gives motion to the first of those rowlers, and the foot to the second, the other hand applies the cotton, which loosening by the motion passes on one side of the engine, while the naked seed remains on the other.

China produces great quantities of ginger, which grows wild in many places near the sea; but this is not near so good as that which is cultivated. There are two kinds of this root, male and female: the female has the smaller leaf, and the root is not so large as the other: Its leaf is like that of a reed, and not easily distinguished from it; the root is dug up about midsummer, when the leaf begins to fall; when it is fresh and moist it is not near so hot as when it is dried. It is a very pleasant sweetmeat preserved green, and much eaten in this country. It is reckoned very good in many distempers, particularly the cholic and flux.

Sugar-canes grow in great abundance in this country, they are found chiefly in marshy grounds, and have leaves like reeds, they are about three fingers thick, and full of knots, and shoot up six or seven feet high.

There is another small reed or cane which grows upon the mountains in China, called a Rattan or Japan cane; when dry it is said they will produce fire if struck against one another, and that they are used in some places instead of flints. These rattans are very tough, and being twisted together they make cordage of them. The Javans and Japanese make cables of them, which will not rot so soon in the water as those made of hemp.

There is still another sort of reed or knotty cane,

called the Bamboo, the body whereof grows to such a bigness that it is often reckoned among their trees. It thrives best in marshy ground, and is naturally very straight and tall; but they bend it in the middle while it is growing, to make poles for their chairs. Of these bamboos are often made canoes or wherries, and being a light cane, they are rowed with incredible swiftness. They serve also instead of timber in their houses and other buildings.

There are great woods of mulberry-trees in this country, particularly in the province of Chekiang, with the leaves of which they feed their silk-worms. These woods are some of them cut down every year, because the silk which is produced by those worms, which feed on the leaves that spring from the young shoots, is much the best.

In the province of Quangsi there is some cinamon.

There grow also, as we are told by Nieuhoff, cloves, nutmegs, and mace in China; but it is in such small quantities, he confesses, that they as well as the Europeans are supplied from the Molucca islands with these spices.

They have most kinds of wood that are to be found in Europe; but that of greatest esteem among them is called Nan mon. The ancient palaces of the emperors have the windows, gates, beams, and pillars of this wood. The natives imagine it will never decay, and consequently that whatever is formed of it will last for ever. Some have supposed it to be a kind of cedar, but the leaves are not at all like it. It is a very tall tree, and the body of it is very straight.

But no kind of wood for beauty can equal the Tse-tam; It is of a reddish black, and full of fine veins, which seem painted. It is very proper for cabinets,

and the very finest sort of joiners' work; and whatever is made of it is of great esteem.

With respect to strength and firmness, the Iron-wood gives place to none. The tree is as tall as our large oaks, but differs from them in the thickness of the trunk, the shape of the leaf, the colour of the wood, which is darker, and more especially in the weight. The anchors of their ships of war are made of this wood, and the emperor's officers pretend that they are preferable to those made of iron; but in this they must needs be mistaken.

The flowering trees and shrubs are very numerous in every province. Some of the flowers resemble tulips, others are like roses, which, intermixed with the green leaves, make a beautiful appearance.

Among the shrubs there are but three or four kinds that bear odoriferous flowers; of these the double jessamine-tree [Mo li hoa], is the most agreeable. In the south it attains a moderate height, but in the north it is no more than six feet high, though it be kept in the green-house all the winter. The flower in all things resembles a double jessamine, but the leaf is entirely different, and comes pretty near that of a young citron-tree.

The tree which produces the flowers called Kuey hoa, is very common in the southern provinces, but is rarely found in the northern. The flowers are small, of various colours, and have a charming scent. The leaves are not unlike those of a bay-tree.

There is yet another species of these plants, proper to the maritime provinces; it bears the flower called Lun hoa. It is not so agreeable to the sight, being of a dusky yellow, as the former, but the scent of it is the most delicious of all.

There is a shrub not odoriferous, which bears a

white flower as large as a double or triple rose. The calix, or cup, becomes afterwards a fruit of the shape of a peach, but the taste is altogether insipid. In its cells it has several pippins, or seeds, covered with a blackish skin, of a pretty firm consistence.

The pionys of China are more beautiful, and have an agreeable smell, but the rest of their garden-flowers are no way comparable to ours.

The meaner sort, who live upon nothing else besides vegetables, are very careful in the cultivation of their kitchen-gardens; as soon as one thing is off the ground, another is immediately sown or planted, insomuch that the earth is never suffered to lie still.

Among the pot-herbs which we have not, there is none that deserves any notice but the Pe tfai, and this indeed is both useful and excellent. It has been taken for a kind of Roman lettice, but is like it in nothing but the first leaves; the seed, flower, taste, and height being entirely different. The quantities that are sown of it are almost incredible. In the months of October and November the nine gates of Peking are embarrassed with the waggons that are loaded with it. They preserve it with salt, or pickle it, and so mix it with their rice, to which it gives a relish.

Of all the vegetable productions of China, the tea-plant is the most valuable, as its leaves afford us such a favourite liquor by infusion, that it is daily used amongst us almost universally, and by people of all ranks and conditions. This shrub, which seems to be a species of myrtle, seldom grows beyond the size of a rose-bush, or at most six or seven feet in height, tho' some have extended it to a hundred. It affects a gravelly soil, and is usually planted in rows upon little hills about three or four feet distant from each other. Its leaves are about an inch and a half long, narrow,

tapering to a point, and indented like our rose or sweet-briar leaves, and its flowers are much like those of the latter. This shrub is an evergreen, and bears a small fruit, which contains several round blackish seeds, about the bigness of a large pea, but scarce above one in a hundred come to perfection. By these seeds the plant is propagated, nine or ten of them being put into a hole together, and the shrubs thence arising are afterwards transplanted into proper ground. They thrive best when exposed to the south sun, and yield the best tea; but there is a sort that grows without any cultivation, which, though less valuable, often serves the poorer sort of people.

The Chinese know nothing of imperial tea, and several other names, which in Europe serve to distinguish the goodness and price of this fashionable commodity. In truth, though there are various kinds of tea, they are now generally allowed to be the product of the same plant, only differing in colour, fragrancy, &c. according to the difference of soil, the time of gathering it, and the method of preparation. The Vowi, Bohi, or Bohea tree is so called, not from the mountains of Fokien, where the best of that sort is said to grow, but from its dark and blackish colour. This chiefly differs from the green tea, by its being gathered six or seven weeks sooner, that is, in March or April, according as the season proves, when the plant is in full bloom, and the leaves full of juice; whereas the other, by being left so much the longer upon the tree, loses a great part of its juice, and contracts a different colour, taste, and virtue, being more rough to the palate, and raking to the stomach. The green tea is most valued and used in China, and the Bohea seems not to have been known there so long as two centuries ago; for a judicious Hollander, who was physician and

botanist to the emperor of Japan, about a hundred and sixty years ago, tells us he had heard of the Bohi or black tea being come into vogue in China; but, upon the strictest search he could make, could find no such thing, and therefore believed it was a false report. This makes it probable, that originally they gathered all the tea at the same time, but that, since the discovery of the smoothness and excellence of the more juicy Bohea, they have carried on their experiments still farther, by gathering it at different seasons; for Dr. Cunningham, physician to the English factory at Chusan, gives us an account in the Philosophical Transactions, that the Bohea, which he calls the first bud, is gathered at the beginning of March, the Bing or Imperial in April, and the Singlo or Green in May and June. It is farther to be observed, that what the doctor styles the first bud is indeed the finest of the Bohea kind, and that there are several degrees of coarseness in the leaves after they are full blown and expanded; for, during all the months of gathering, the leaves on the top of the shrub are the finest and dearest, and are gradually coarser the nearer the bottom——As to the manner of curing the tea, the Bohea is first dried in the shade, and afterwards exposed to the heat of the sun, or over a slow fire, in earthen pans, till it is convolved or shrivelled up (as we see it) into a small compass. The other sorts are commonly crisped and dried as soon as gathered; though according to Dr. Cunningham the Bohea is dried in the shade, and the Green in pans over the fire.

It is very rare to find tea perfectly pure, the Chinese generally mixing other leaves with it to increase the quantity; tho' one would think the price is too moderate to tempt them to such a cheat, it being usually sold amongst them for threepence a pound sterling, and ne-

ver more than ninepence; so that it is most probable the worst adulterations of it are made by our own retailers. Bohea tea, if good, is all of a dark colour, crisp and dry, and has a fine smell: Green tea is also to be chosen by its crispness, fragrant smell, and light colour with a bluish cast, for it is not good if any of the leaves appear dark or brownish——As to the properties of the tea, they are very much controverted by our physicians; but the Chinese reckon it an excellent diluter and purifier of the blood, a great strengthener of the brain and stomach, a promoter of digestion, perspiration, and other secretions, particularly a great diuretic, and cleanser of the reins and urethra. They drink large quantities of it in fevers, in some sorts of cholics, and other acute diseases; and think it corrects the acrimony of the humours, removes obstructions of the viscera, and restores decayed sight. That the gout and stone are unknown in China is ascribed to the use of this plant; which is also said to cure indigestions, to carry off a debauch, and to give new strength for drinking. Some of the virtues attributed to tea are undoubtedly imaginary, and it has ill effects upon some constitutions; but experience shews, that several advantages attend the drinking it with discretion. It quickens the senses, prevents drowsiness, corrects the heat of the liver, removes the head-ach, especially that proceeding from a crapula, and being gently astringent, it strengthens the tone of the stomach.

As much as the Chinese esteem their tea, they seem to put a still greater value upon the plant called Ginseng, which is very scarce, being only found in the province of Leao tung, and the neighbouring mountains of Tartary. It is in so much request amongst their physicians, that they have wrote many volumes on its virtues, and given it the name of the spiritual plant,

the pure spirit of the earth, the immortalizing plant, and such like pompous titles. Martinius, Kircher, Tachard, Le Compte, and all the writers of the Chinese affairs, make mention of the ginseng; and yet we knew but very little of this plant before father Jartoux, a jesuit missionary in China, who, being employed by order of the emperor in making a map of Tartary, in the year 1709, had an opportunity of seeing it growing, and has given us a draught of it, with an accurate description thereof, its virtues, and the manner of preserving and preparing it for use; which being a curious piece of natural history, the reader will not be displeased if we are a little particular on the subject.

The ginseng, as described by father Jartoux, has a white root, somewhat knotty, about half as thick as one's little finger; and as it frequently parts into two branches, not unlike the forked parts of a man, it is said from thence to have obtained the name of ginseng, which implies a resemblance of the human form, tho' indeed it has no more of such a likeness than is usually seen among other roots. From the root arises a perfectly smooth and roundish stem, of a pretty deep red colour, except towards the surface of the ground, where it is somewhat whiter. At the top of the stem is a sort of joint or knot, formed by the shooting out of four branches, sometimes more, sometimes less, which spread as from a centre. The colour of the branches underneath is green with a whitish mixture, and the upper part is of a deep red like the stem, the two colours gradually decreasing till they unite on the sides. Each branch has five leaves; and it is observable, that the branches divide equally from each other, both in respect of themselves and of the horizon, and with the leaves make a circular figure, nearly parallel to the surface of the earth. All the leaves are finely jagged or

indented, of a dark green colour above, and of a shining whitish green underneath, and on the upper side they are beset with small whitish hairs. From the centre of the branches proceeds a second stem or stalk, very straight, smooth, and whitish from the bottom to the top, where it bears a bunch of round berries, of a beautiful red colour, but not good to eat. The bunch that father Jartoux saw was composed of twenty-four berries, containing a white pulp, and two rough stones, of the size and figure of our lentils. The pedicles, on which the berries grow, arise from the same centre, and, spreading like the radii of a sphere, make the cluster of a circular form. As to the flower, our missionary never saw it, but some assured him it is white, and very small.— This plant dies away every year, and its age may be known by the number of stems it has shot forth, of which there are always some marks remaining on the root.

Our author is of opinion, that the stone of the ginseng lies a long time in the ground before it takes root; and, if the woods in which it grows take fire and are consumed, the plant does not appear till two or three years after. It is not to be met with in plains, vallies, marshes, or places too much open and exposed to the sun; but is found on the declivities of mountains covered with thick forests, upon the banks of torrents, or about the roots of trees, and amidst a thousand other different sorts of vegetables.

The same father informs us that the Chinese emperor, having a mind the Tartars should reap all the advantages to be made of the ginseng, gave orders in 1709 to ten thousand of those people to go and gather all they could find, on condition that each person should give him two ounces of the best, and that the rest should be paid for, weight for weight in pure silver. It was

computed that by this means the emperor would get that year twenty thousand weight of it, which would not cost him one fourth part of its value. Father Jar-toux met some of these Tartars in the deserts, and says this army of simplers observed the following order: After they had divided a tract of land among their several companies, they spread themselves out in a right line to a certain fixed place, every ten of them keeping at some distance from the rest; and in this order, going leisurely on, and looking carefully for the plant, they traverse the space of ground allotted them. When the time is expired, the Mandarines or officers who are appointed to inspect and command them, and are incamped in such places as are proper for the subsistence of their horses, send to view the companies, to give them fresh orders, and to know if their number is compleat. If any one be missing, as it often happens, either by straggling from the main body, or being attacked by wild beasts, they make a careful search after him, and then return to their former business.— To secure this profitable harvest to the Tartars, it is said the whole province where the ginseng grows is encompassed by wooden palisades, and guards are continually patrolling about, to hinder the Chinese from searching after it: But, notwithstanding all this precaution, the desire of gain induces the Chinese to steal into the deserts where this plant grows, sometimes to the number of two or three thousand, at the hazard of losing their liberty, and all the fruit of their labour if they are taken, either as they go into or come out of the province.

Those who gather the ginseng have little regard to the leaves, but carefully preserve the root, burying together under ground all they can get in ten or fifteen

days time. After this they wash it well, and scour it with a brush; then dip it in scalding water, and prepare it in the fumes of a sort of yellow millet, which gives it part of its colour. The millet is boiled over a gentle fire in a vessel with a little water, and the roots are laid over the vessel upon small transverse pieces of wood, where they receive the steam, being covered with a linen-cloth. They may also be preserved only by drying them in the sun or by the fire; but then, though they retain their virtue well enough, they have not that yellow colour which the Chinese admire. The roots must be kept close in a very dry place, otherwise they are in danger of corrupting, or being eaten by worms.

The ginseng, as we have observed, is in the greatest request among the Chinese physicians, who make it an ingredient in almost all the medicines they prescribe for the nobility and the richer sort of patients, it being too dear for the common people. They affirm that it is a sovereign remedy for all weaknesses, occasioned by excessive fatigues either of body or mind; that it attenuates pituitous humours, cures weaknesses of the lungs and the pleurisy, corroborates the stomach, and helps the appetite; that it dispels fumes and vapours, fortifies the breast, and is a remedy for the shortness of breath; that it strengthens the vital spirits, is good against dizziness in the head and dimness of sight, and prolongs life to extreme old age. Those who are in health often use it, to render themselves more strong and vigorous.

It is scarce to be imagined that the Chinese and Tartars would set such a value upon this root, if they did not find it produce the most salutary effects. It is certain that it subtilizes, warms, and increases the motion of the blood; that it promotes digestion, invi-

gorates, and removes weariness in a very remarkable manner. The Chinese seldom use more than a fifth part of an ounce of the dried root, when they give it to sick persons; but as for those who are in health, and only take it for prevention or some slight indisposition, our author advises them not to make less than ten doses of an ounce, and not to take it every day. In order to extract its virtues, the root is to be cut in thin slices, and put into an earthen pot well glazed, with about a pint of water. The pot must be well covered, and set to boil over a gentle fire; and when the water is consumed to the quantity of a cupful, it is to be sweetened with a little sugar, and drank off immediately. After this, as much more water is to be put into the pot, and boiled as before, that all the juice and spirituous parts of the root may be extracted. One of those doses is to be taken in the morning, the other in the evening.

There is a medicinal root, known to us by the name of China-root, as growing plentifully in that country, which had once an uncommon reputation for its efficacy in curing the venereal distemper. It is of a pale red colour externally, but white within, of a farinaceous, earthy, and somewhat astringent taste, and without any smell. It grows in fenny places, frequently overflowed by the sea; which, upon its retiring, leaves great quantities of it on the shore. The emperor Charles V. found considerable relief from this root, when afflicted with the gout and cachexy, which contributed greatly to raise its character. Its credit as an antivenereal was first raised in the sixteenth century, but seems to have soon diminished: for Vesalius, in a letter published in 1542, assures us, that decoctions of China-root were far inferior to those of guaiacum for

the cure of malignant venereal ulcers. And Dr. Astruc informs us, that in venereal cases he could never produce any good effects by means of this root.

Rhubarb grows in all parts of China, and particularly near the great wall. It was formerly brought from China through Tartary to Aleppo, from thence to Alexandria, and at length to Venice; but we have it now from Russia and the East-Indies. It is certain, that rhubarb was unknown to the ancients; for their rhapontic, which nearly resembled it, was not really the same. It is said, that the true rhubarb first puts out large downy leaves, then small flowers in the form of stars, which are followed by the seed. When the root is newly drawn out of the earth, it is blackish on the surface, and reddish within; but, when dried, its outside becomes yellow, and its inside of a nutmeg colour. It is pretty solid and ponderous, has a bitter astringent taste, and an agreeable aromatic odour. If it be good, it will tinge water almost like saffron, and when broke it appears of a lively colour, with a cast inclining to vermilion. Some druggists have the infamous art of disguising their old decayed rhubarb, by giving it a yellow tincture; but by handling it the cheat is discovered; for the powder they make use of will stick to the fingers. Rhapontic is often mixed with rhubarb, by those who send it to Europe; but this imposition may likewise be discovered, the true rhubarb being usually in roundish pieces, and its internal grain or streaks running transversely, whereas rhapontic is in longish pieces, with its streaks running lengthwise; and besides rhapontic being chewed, leaves a clamminess in the mouth, which rhubarb does not. This root is one of the best and mildest purgatives in nature, and very proper to strengthen weak stomachs and the intestines. It is a good remedy for worms,

evacuates the bile, and opens obstructions of the liver; and, as it purges and strengthens at the same time, is very serviceable in a looseness. However, it is not very proper where there is a feverish heat.

To the roots already mentioned we may add another called Huchu, which indeed would be more remarkable than any of the rest, if all were true that the Chinese relate concerning it. Dr. Cunningham saw the root in the island of Chusan, to which he says the natives ascribe wonderful properties, as that of prolonging life, and turning grey hairs black, &c. by drinking an infusion of it for a considerable time. They tell the following story of the discovery of its virtues: A certain person, say they, being once a simpling upon the mountains, he accidentally fell into such a deep cavity, that he could by no means get out again; whereupon looking about for something to support life, in this melancholy condition he spied this root, and having eat thereof he found it served him both for food and cloathing, by keeping his body in such a temperature, that the injuries of the weather had no influence upon him during his stay there, which was several hundred years; till at last an earthquake happened in that place, whereby the mountains were rent, and he found out a passage to his own house, from whence he had been so long absent: But so many alterations had happened there in such a number of years, that the people at first gave no credit to his story; till consulting the annals of their family, which gave an account of one of them who was lost about that time, they were convinced of the truth of this relation.—This shews the credulity of the Chinese.

The plant that some authors call *Radix xina*, and the natives Fou ling, is of all the most made use of

by the Chinese physicians. It is found in greatest plenty in Se tchuen; its leaves, which are long and narrow, creep upon the ground. The root when full grown is very thick, and, if the natives are to be believed, has sometimes a circumference as big as an infant's head.

But whether it be great or small, this is certain that it contains in a kind of pod a white pulp, a little clammy or viscous. There is a wild sort of this plant in several parts of the country, which also is much used, and is sold at a much lower rate. Some of the missionaries, who are natives of that part of France where truffles are plenty, affirm that the Fou ling is a kind of truffle. The good effects of this plant are not to be doubted of, after the experience of so great a nation; yet it is hard to say for what distemper it is most proper, because like a panacea, it is prescribed in almost all.

The root of the plant which is called Fen se, is not so commonly used, but is much dearer; it is even scarce in the province of Se tchuen where it grows, between 29 and 30 degrees of latitude; it is of a warm nature, and is looked upon as an excellent remedy for all diseases arising from cold humours, as also for all kinds of obstructions. Its shape is singular, it is semicircular on one side, and almost flat on the other. The flat side is fixed to the earth by several filaments, and from the half round arise several different stems, each of which grows up in the form of a nosegay. Nothing but the root is of any value.

Ti hoang is another root of a very beautiful plant, which grows in the greatest plenty in the north of the province of Ho nan, in $35^{\circ} . 6'$ of latitude. At first sight one would take it for a sort of liquorish, with a leguminous flower, and a crooked pod; but when one

examines the leaves, the feeds and the taste, it is a hard matter to decide among what species it ought to be placed. It is very much used to fortify and to restore by little and little the decays of strength.

But of all the plants of which we have spoken, next to the Ginseng, none is so precious as the San tsi; they attribute almost the same virtues to the one as to the other, only the latter is accounted the more efficacious in womens' disorders, and hemorrhagies of all sorts. It is not at all like the Ginseng in shape. This grows in the province of Quang si, and is to be found only on the tops of high steep mountains.

A kind of goat of a greyish colour is very fond of feeding upon this plant, insomuch that they imagine the blood of this animal is endowed with the same medicinal properties. It is certain that the blood of these goats has surprising success against the injuries received by falls from horses, and other accidents of the same kind. This the missionaries have had experience of several times. One of their servants that was thrown by a vicious horse, and who lay some time without speech or motion, was so soon recovered by this remedy, that the next day he was able to pursue his journey.

It must not be forgotten that this potion is reckoned a specific against the small pox. Instances of its success are frequent. The black and tainted pustules become of a fine red, as soon as the patient has taken the remedy. For this reason it is prescribed in several disorders, which are supposed to arise from bad qualities in the blood. The worst circumstance is, that it is dear and not easy to be had, and seldom free from adulteration. In the experiments above mentioned, the blood of a goat was made use of that had been taken by the hunters.

In the province of Yun nan are found the trees which bear the *Cassia fistula*; they are pretty tall, and the pods are longer than those which we see in Europe; they are not composed of two convex shells like those plants of the leguminous kind, but are a sort of hollow pipes, divided by partitions into cells which contain a soft substance no way differing from the *Cassia* made use of by us.

There is a flower named Mutang, or, The King of Flowers, much esteemed by the Chinese, and spreads its leaves broader than our common roses, but is not so sweet. The colour is a pale purple streaked with white, and some are red and yellow. It grows on a shrub like the birch-tree, and is planted in all their gardens; but they abound in nothing so little as fine flowers.

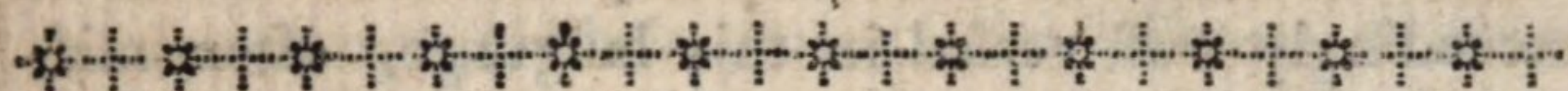
Another herb our travellers tell us grows in China, called, The Herb of a Thousand Years; which they would have us to believe never fades or dies,



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CHINESE LANGUAGE.

pouen	fieou	tiao	tfim	tchin
poum	fim	tie	tfim	tcho
pouon	fin	tien	tfio	tchoua
qua	fio	tieou	tfiu	tchouam
quoue	fiou	tim	tfiue	tchu
quouai	fiue	to	tfiuen	tchoua
quouam	fiuen	tou	tfioum	tchouen
quouei	fiun	toui	tfiou	tchoue
quouen	fo	toum	tfio	tchoum
qouo	fou	tun	tfou	tchun
qouon	fiu	touon	tfu	üa
fa	foui	tfa	tfui	va
fai	fu	tfai	tfoum	vai
fam	foum	tfam	tfun	vam
fan	fun	tfan	tfouon	van
fao	fouon	tfao	tcha	ven
fe	ta	tfe	tchai	ve
fem	tai	tfem	tcham	vi
fen	tam	tfiou	tchan	vo
feou	tan	tfi	tchao	von
fi	tao	tfiam	tche	vou
fiam	te	tfiao	tchen	voum oum
fiao	tem	tfie	tcheou	choui
fie	teou	tfien	tchi	hiam
fien	ti	tfieou	tchim	yai



Of the LANGUAGE of the CHINESE.

THE Chinese language bears no affinity with any languages, dead or living, with which we are acquainted. All other languages have an alphabet composed of a certain number of letters, by the various combinations of which syllables and words are formed: Whereas there is no alphabet of the Chinese language; but there are as many different characters and figures as words.

The only resemblance it bears to the European languages is, as most of the alphabets (consisting of about twenty four letters) are wholly formed of six or seven different strokes; in like manner all the Chinese characters are formed of six different strokes or lines.

The Chinese have two kinds of language: First, the vulgar, this being spoke by the common people, and varying according to the different provinces; and secondly, the Mandarine-language, which is in China, as the Latin tongue is in Europe. The Mandarine-language is properly that which was formerly spoke at court, in the province of Kiang nan [Nanking] and spread, amongst the polite, into the rest of the provinces.

As it consists of not above three hundred and thirty words, all which are monosyllables and indeclinable, it consequently must appear very barren; and yet these enable persons to express themselves on all subjects, because the sense, without multiplying words, is varied almost to an infinitude, by the different accents, inflexions, tones, and aspirations, and other changes

of the voice; whence it is, that persons who are not exceedingly well versed in this language, often mistake one word for another. Of this father du Halde gives some examples, such as, that the word Tchu, when differently sounded, signifies a Lord, or Master, a Hog, a Kitchen, or a Column. In like manner the syllable Po, has, according as it is sounded, the following different meanings, Glas; to boil, to winnow rice; wise or liberal; to prepare; an old woman; to break or cleave; inclined; a very little; to water; a slave or captive: Thus this language, which appears so poor, is rendered very copious and expressive. Likewise the same word joined to others, signifies a vast variety of things: For instance Mou, or Moo, when single, signifies a Tree, or Wood; but when compounded, it has many more significations; Moo siang, signifying a chest of drawers; Moo nu, a kind of small orange, &c. In this manner the Chinese, by variously combining their monosyllables, can form regular discourses; and express themselves with great clearness and elegance, almost in the same manner as the Europeans compose all their words by the different combinations of about twenty four letters. The Chinese do not sing in speaking, as some authors relate; they pronouncing the different tones with so much delicacy and ease, that foreigners are scarce able to discover the difference.

The art of joining these monosyllables is exceedingly difficult, particularly in writing, and requires much application. As the Chinese express their thoughts by figures, and never employ accents in writing to vary the pronunciation, they are forced to use as many different characters or figures as there are various tones, which give so many different meanings to the same word.

Farther, same characters signify two or three words, and sometimes a whole period; for instance, to write these words, Good morrow, Sir, three single characters must not be employed, but one which expresses monosyllables, is sufficient to write so as to be understood, without the three words. This method of joining then is trifling, and used only by the vulgar. Those who endeavour to shine in their compositions, employ a style quite different from that which is spoke, tho' the words are the same. In writing, purer words, loftier expressions, and certain metaphors must be employed. The characters of Cochin-China, of Tonquin, and Japan are the same as the Chinese, though the language is very different; so that the books of these several nations are in common.

The learned must not only know the characters used in the common occurrences of life, but likewise be acquainted with their different combinations; and the various dispositions, which, of several simple strokes, form the compound characters: And as there are four-score thousand Chinese characters, that man is most learned who is acquainted with the greatest number, and can read and understand the largest number of books. This shews how exceedingly difficult it must be to attain the language in question. However, a person who understands 10,000 characters is able to express himself in this language, and understand a multitude of books. Most of the learned do not understand above 15,000 or 20,000; and but few doctors are masters of 40,000.

All their characters are collected in their great vocabulary, called Hae-peen. The Chinese language has its radical characters, like the Hebrew, which shew the origin of words: For instance, under the charac-

ter of trees, mountains, of man, of the earth, of a horse, &c. must be sought whatever belongs to trees, mountains, man, the earth, and a horse; besides which, the learner must know how to distinguish, in every word, the strokes or figures placed above, beneath, on the sides, or in the body of the radical figure.

There also is a shorter vocabulary, containing only 8000 or 10,000 characters, which is employed for reading, writing, or composing books. When words wanted are not found here, recourse is had to the great dictionary. The missionaries have drawn up a book for their own use, and that of their converts, &c.

The Chinese, in the beginning of their monarchy, communicated their ideas by drawing upon paper the natural images of the things they wanted to express; for instance, to express birds, mountains, a forest, or rivers; they drew waving lines expressing birds, mountains, trees, or rivers. But this method being very imperfect; not to mention that a numberless multitude of objects could not be represented by drawing, such as the soul, the thoughts, the passions, the virtues, vices, beauty, the actions of men and animals, and many others which have neither shape nor body; they therefore altered insensibly their ancient manner of writing; composed characters of a more simple nature, and invented others to express such things as are the object of our senses.

Nevertheless, these more modern characters are truly hieroglyphical; first, because they consist of simple letters, which retain the signification of the primitive characters: Secondly, because the institutions of men have affixed the same ideas to the figures in question, which the first symbols represented naturally: For every Chinese letter has its proper signification, which it

always preserves, though joined with others. T'ai, signifying a misfortune or calamity, is formed of the letter Meen or Me en, a house; and the letter Ho, fire; no misfortune being greater than seeing one's house on fire. Hence it is plain, that the Chinese characters are not mere letters like ours; but are so many hieroglyphics, by which images are formed, and thoughts expressed.

The style used by the Chinese is concise, mysterious, allegorical, and sometimes obscure to such as are not perfectly skilled in the characters. They express a great deal in a few words: Their expressions are animated, and interspersed with bold comparisons and noble metaphors. To observe, for instance, that as the emperor has approved the Christian religion by an edict, it therefore ought not to be destroyed, they would write thus: "The ink with which the emperor's edict, in favour of the Christian religion, was wrote, is not yet dry, and yet you attempt to destroy that religion." As they compare their compositions to a picture, they compare the sentences they borrow from their books to the five principal colours used in painting, and it is in this their eloquence chiefly consists. They value themselves exceedingly on their writing neatly and accurately: They even prefer a beautiful character to the most finished picture. A page of old characters, when well drawn, often sells at a high price. If they happen to find any printed leaves, they gather them up respectfully.

It was observed above, that we may distinguish two kinds of language in China, but I shall now consider three sorts, that of the vulgar, that of the polite, and that of books. The first has none of the imperfections which many Europeans pretend to find in it.

Those Europeans who come to China, and do not

understand the language well, suppose ambiguous meanings where there are none. As they do not take the pains to pronounce the several Chinese words with their proper accents and aspirations, they understand the natives but very imperfectly, which consequently is not the fault of the language. If the Chinese Literati sometimes trace characters with their finger, or with a fan upon their knees, this must be out of vanity or custom rather than necessity; or else to express some technical term seldom used.

Next to the vulgar language is another more polished and refined, and this is employed in a numberless multitude of novels, whether true or fictitious; they are writ with the greatest elegance and wit; and abound with lively descriptions, characters, and contrasts, which may be easily read and understood.

The third language is that of such books as are not writ in a familiar style, in which there are several degrees of superiority, before the student can attain to the sublime, majestic brevity of the Kings.

This most refined language is never used in common conversation, it being employed only in writing. The style of it is neat and flowing; each thought is usually expressed in four or six characters; nothing occurs that shocks the most delicate ear; and when the various accents are pronounced with art, they form a soft, harmonious sound.

The difference between other books, and those written in the style called the Kings, is, the diction of the former is never so elevated and noble, nor the style so concise and grand, as that of the latter. No pointings are used in compositions of the sublime kind; for being designed only for the learned, these easily distinguish wherever the sense ends.

The copiousness of the Chinese language is owing to the multitude of characters in it; from the various meanings annexed to them, and from the manner of their being joined, which is commonly two and two; frequently three and three; and sometimes four and four together. A dictionary was compiled, by order of the late emperor, consisting of one hundred and nineteen volumes, most of them writ in a small character, and very thick. It is certain that no language in the world is more copious than the Chinese.

The Chinese have still an ancient kind of language, now used only for titles, inscriptions, seals and mottos; wherein there are likewise some books which the Literati are obliged to understand. They also have common characters used for public acts, contracts, bonds, and other civil affairs, and which answer to our law characters. Lastly, they have a character (employed for dispatch) which requires a particular study, there being many abbreviations in it.





A COMPENDIUM of the CHINESE GRAMMAR.

THIS compendium of the Chinese grammar will be of great advantage towards understanding this language, which consisting of words of no more than one syllable, and those undeclinable, can hardly be reduced to rules; nevertheless the following may be given with respect to the nouns, pronouns, conjugations of verbs, prepositions, adverbs, the numbers and particles.

Of Nouns positive, comparative, and superlative.

THERE is no diversity of genders, cases, and declinations in the Chinese language; frequently the noun is not distinguished from the verb, and the same word which, according to the place it is put in, is a substantive, may become an adjective, and even an adverb.

For example, these two words Ngai, I love; Siang, I think; may be both nouns and verbs; if they are placed before another word so as to signify some action, they are verbs: Example, Ngo ngai ni, I love you; Ngo siang ta, I think of him: But if on the contrary they are set before another without signifying an action, they become nouns: Example, Ngo ti ngai, My love; Ngo ti siang, My thought.

The adjective always goes before the substantive, as Hao gin, Good man; but if the same word follows another it becomes a substantive, as Gin ti hao, The goodness of man; it appears that the word Hao, which

is an adjective when it comes before the word Gin, becomes a substantive when it follows it.

The particle Tsée is often added to substantives, and it is proper to many; for instance, Fang tsée, An house; Co tsée, Fruit; however we must observe, that it is only added to those substantives which can never be adjectives.

The cases and numbers are known only by the compositions; the plural number is distinguished by the particle Men, which is common to all nouns; here follow some examples, Gin, a Man; Gin men, Men; Ta, He; Ta men, They.

But when the noun is preceded by some word that signifies numbers, then the particle Men is not used after the noun.

The particle Ti often makes the genitive case both singular and plural, when it comes after nouns, as Gin ti hao, The goodness of man; Gin men ti hao, The goodness of men: There are no other cases in the Chinese language.

The particle Ti is also sometimes put after pronouns like derivatives: Example, Ngo ti keou, My dog: Ta te keou, His dog.

The comparatives are also formed by adding of particles; for instance, they use the particle Keng, which is always put before the nouns, and signifies Much; Keng hao, Better; The particle To is frequently used, which signifies also Much, but it is commonly put after the noun, Hao to, Better; Yuen to, farther off.

The particle, which denotes the superlative, may be put before or after the nouns; so that one may say Tfive hao, or Hao tfive, Best; Tfive fiao, or Siao tfive, smallest.

The particle *Te kin* also denotes the superlative degree; *Hao te kin*, Best; *Ta te kin*, Greatest; *Siao te kin*, Smallest.

Of the PRONOUNS.

THERE are no more than three pronouns in the Chinese language, and these are personal, *Ngo*, I; *Ni*, Thou; and *Ta*, He; they become plural by the addition of the particle *Men*.

They become possessives by adding the particle *Ti*, *Ngo ti*, Mine; *Ni ti*, Thine; *Ta ti*, His: Add the particle *Men*, and the same words will signify Ours, Yours, &c. *Ngo men ti*, Ours; *Ni men ti*, Yours.

The pronouns possessive, like those of nation or family, are distinguished only from the derivatives by putting after the pronoun the name of the country, city, &c. *Ngo ti koue*, My kingdom; *Ngo ti fou*, My city.

Chou is the particle which is made use of for the pronoun relative, Which or Who; this particle is never joined with that which denotes the plural number.

Of the VERBS.

THE present, the preterperfect, and the future, are properly the only tenses the Chinese verbs have: The verb passive is expressed by the particle *Pi*.

When there is no particle added to the verb, and it is only joined with the pronouns personal *Ngo*, *Ti*, *Ta*, it is a sign of the present tense.

The addition of the particle *Leao* denotes the preterperfect, or the time past.

To distinguish the future tense they use the particle

Tfiang, or Hoei;—but examples will more plainly shew this.

PRESENT TENSE.

SINGULAR NUMBER.

Ngo ngai.	I love.
Ni ngai.	Thou lovest.
Ta ngai.	He loveth.

PLURAL.

Ngo men ngai.	We love.
Ni men ngai.	Ye love.
Ta men ngai.	They love.

PRETERPERFECT TENSE.

SINGULAR.

Ngo ngai leao.	I have loved.
Ni ngai leao.	Thou hast loved.
Ta ngai leao.	He hath loved.

PLURAL.

Ngo men ngai leao.	We have loved.
Ni men ngai leao.	Ye have loved.
Ta men ngai leao.	They have loved.

FUTURE TENSE.

SINGULAR.

Ngo haei ngai.	I shall love.
Ni haei ngai.	Thou shalt love.
Ta haei ngai.	He shall love.

PLURAL.

Ngo men haei ngai.	We shall love.
Ni men haei ngai.	Ye shall love.
Ta men haei ngai.	They shall love.

The optative mood is formed by these words, Pa pou te, which signify O that! Would to God! For example, Pa pou te ngo ngai, Would to God I might love; Pa pou te ni ngai, Would to God thou mightest love, &c.

The greatest part of the verbs of action may have a passive signification; but the verb active is always put before the nouns which are the subject of the action.

EXAMPLE.

Ngo ngai ni.	I love thee.
Ngo ta ni.	I strike thee.

It would be an absurd and senseless manner of speaking to say,

Ngo ni ngai.
Ngo ni ta.

On the contrary the verb passive always follows the noun, adding the particle Pi, which denotes the passive.

Ngo pi ta ngai. I am loved by him.

Ngo pi ta ta. I am struck by him.

The preterperfect and the future are formed with the same particles that are used for the verb active.

Of the PREPOSITIONS.

NOtwithstanding the small number of words in the Chinese language, yet it is very copious, not only because the same word may be both noun and verb, but because it may often be an adverb, preposition, &c.

The Chinese have therefore some prepositions that are not naturally so but by custom, such as these words, T sien, Before; Heou, After; Chang, Above; Hia, Below; they are prepositions if they are joined to a verb, and come before it; but they are postpositions if they are joined to a noun, and follow it; for example, Sien tso, I go before; Heou lai, I come after; Chang tseou, I go above; Hia tseou, I come below; these are prepositions because they are put before the verbs; but the following word Fang tien, Before the house; Mu-en heou, Behind the door; Tcho chang, upon the table; Ti hia, Beneath the earth, are postpositions because they are put after the nouns.

The same must be understood of Nui, Within; Vai, Without; and other words of the same nature.

Of the ADVERBS.

THERE are properly no adverbs in the Chinese language, they only becoming so by custom, or by the place we possess in the discourse: We are frequently obliged to use several words to express the adverbs of other languages; they have none that are demonstrative or proper to calling and exhorting, but in their stead we must use nouns and verbs; the following are commonly used, viz. of

Desiring	Pa pou te	Would to God.
Asking	{ Ju ho	Which way.
	{ Ho ju	In what manner.
	{ Tfeng mo	How.
Answering	Chi oui tse gen	Certainly.
Confirming	{ Tching tie	Indeed.
	{ Co gen	Most certainly.
	{ Ching tching tie	Most truly.
Denying and forbidding	{ Pou or mo	No.
	{ Pou jo	That is not convenient
	{ Pou gen	No certainly.
Doubting	Hoe or Hoe tche	Perhaps.
Chusing	Ving	[that. Better, rather this than

Comparing	{ Keng chao	Much less.
	{ Keng or Keng to	Much more.
	{ Keng hao	Better.
Assembling	Tong or y tong	Together.
Separating.	{ Ling	Furthermore.
	{ Ling via	Separately.
Encreasing	{ Kin	Diligently.
	{ Kiang	Stoutly.
Time	{ Kin ge	To-day.
	{ Min ge	To-morrow.
	{ Tfo ge	Yesterday. [day.
	{ Tfen ge	The day before yester-
	{ Heou ge	After to-morrow.
Place	{ Tche le	Here. [way.
	{ Tsëe	From thence, or that
Number	{ Y tsëe	Once.
	{ Eul tsëe	Twice
	{ Tchang tchang	Often.
Order	{ Ti y or teou y	Firstly.
	{ Heou mien	Next.
	{ Tchong or tong	Lastly.
The Event	Hoe gen	May be.
Similitude	Ju	As
Dissimilitude	{ Pou ju	Not as.
	{ Pou tong	Differently.

Quality	{	Chao	A little.
		To	Much.
		Keou	Enough.

Excluding	Tan	Only.
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A thing not quite done.	{	Tcha pou to	Almost.

Of NUMBERS and their PARTICLES.

THE Chinese have several particles proper to numbers; they are generally used, and in a way peculiar to this language, for every noun has a particle signifying the number that is proper to it; Whereas in our language, One, Two, Three, are applied to different things, and we say, A man, Two women, Three sheep, but this method of expression would be gross and barbarous to a Chinese. Each noun must be expressed with a particle proper to it, but examples will make this more plain; below you have the Chinese numbers, and then the particles of numbers, which must be used with each noun.

The CHINESE NUMBERS.

Y,	One.
Eul,	Two.
San,	Three.
Ssee,	Four.
Ou,	Five.
Lou,	Six.
Tfi,	Seven.

Pa,	Eight.
Kieou,	Nine.
Che,	Ten.
Che y,	Eleven.
Eul che,	Twelve.
San che,	Thirteen.
Pe,	An hundred.
Eul pe,	Two hundred.
Y tſien,	A thousand.
Y ouan,	Ten thousand.
Eul ouan,	Twenty thousand.
Che ouan,	An hundred thousand.
Y pe ouan,	A million.

Of P A R T I C L E S of N U M B E R S.

CO is made use of for men; Y co gin, a man; Y co fougín, a woman.

Hoei is made use of for illustrious men; Y hoei gin, an illustrious person.

Tche or tchi is made use of for ships, dogs, hens, and all other things, which though mentioned alone should be followed, as shoes, stockings, &c. thus they say, Y tchi chuen, A ship; Y tchi keou, A dog; Y tchi hia, A shoe; Y tchi ki, A hen.

Tiao is made use of for things that are long and suspended: Y tiao lou, A censer, and Y tiao ching, A rope.

Ouei is proper to fishes; Y ouei yu, A fish.

Ken is made use of for long straps of leather; Y ken, tai, A strap.

Tchang is made use of for paper, a table, and a seat; Y tchang tchi, A sheet of paper; Y tchang tcho, A table; Y tchang y, A seat.

Pu is made use of for knives, swords, fans; Y pa tao, A sabre or sword; Y pa chen, A fan.

Chaong is made use of for like things that are commonly joined together; Y choang hiai, A pair of shoes; Y choang oua, A pair of stockings.

Kien is made use of for chambers or houses; Y kien fang, A house or chamber.

Fo is made use of for whole pieces of cloth or silk; Y fo pou, A cloth; Y fo cheou, A piece of particular sort of silk: It is also used for pictures.

Mey is made use of for pearls and precious things; Y mei tchin, A pearl.

Tchu is made use of for perfumes; Y tchu hiang, A pastil.

Pi is sometimes made use of for garments of cloth or silk, but most properly for a horse; Y pi ma, A horse.

Pen is made use of for books; Y pen chu, A book.

Ting is made use of for caps or hats; Y ting kin, A cap.

Tso is made use of for great houses and walls; Y tso fang, A house: Y tso ching, A wall.

Teng is proper to oxen and cows; Y teng nieou, An ox.

Mouen is made use of for musquets; Y mouen tsiang, A barrel of a gun.

To is made use of for flowers; Y to hoa, A flower.

Ling is made use of for garments; Y ling poa, A gown.

Tai or Pen is made use of for comedies; Y tai, or Y pen hi, A comedy.

Co is made use of for trees; Y co chu, A tree.

Mien is made use of for standards; Y mien ki, A standard.

Toa is made use of for letters, and little bundles of paper; Y tao cheou chi, a book of poetry.

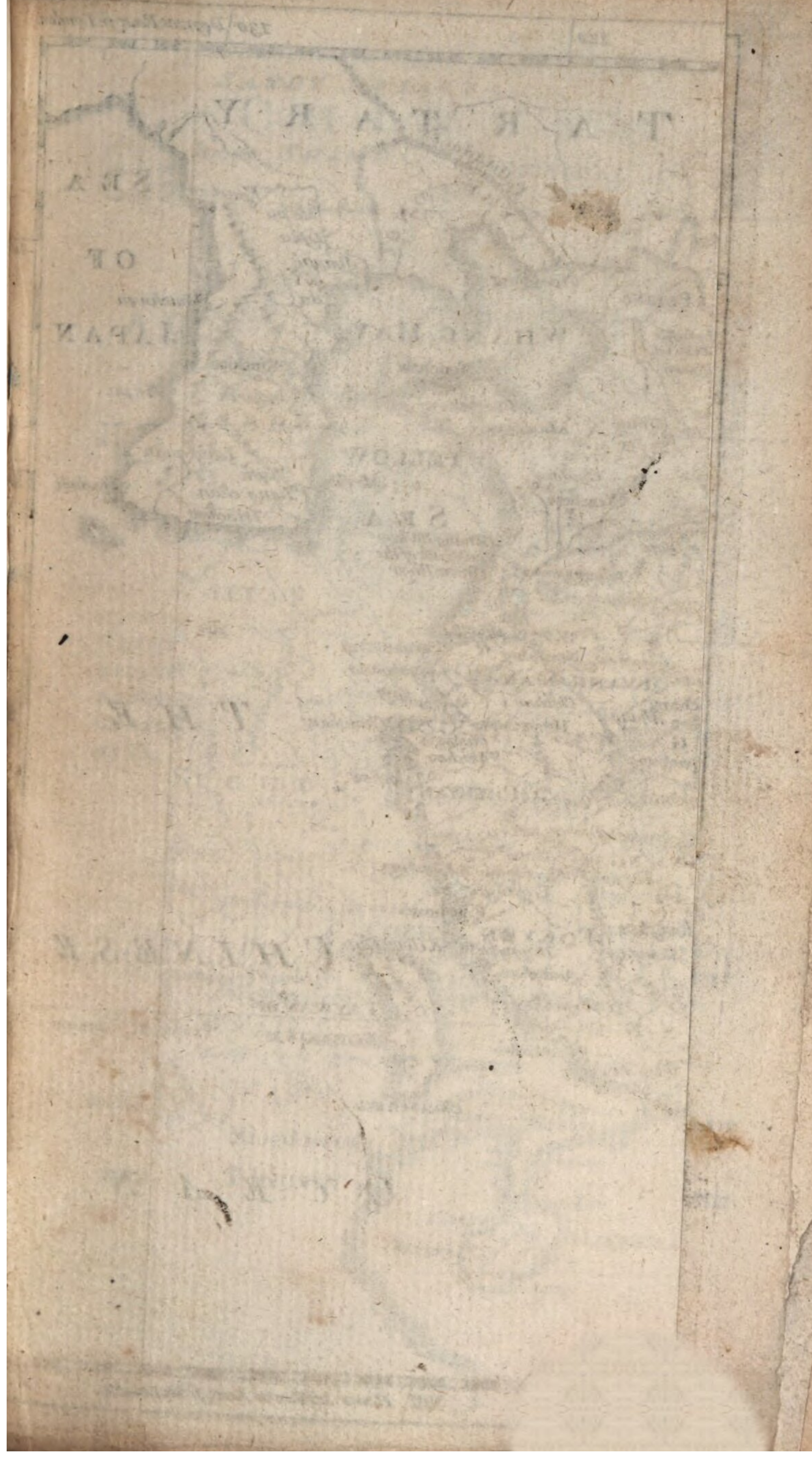
Tchin is made use of for sedans and chariots; Y tchin kiao, A sedan.

Quan is made use of for pens or pencils; Y quan pi, A pen.

Co is made use of for corn and pulse; Y co mi, A grain of rice, &c.

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